

# THE DOWNEFALL OF POPERIE:

Proposed by way of a new challenge  
to all English Iesuits and Iesuites or Italianized Papists:  
daring them all ioyntly, and euery one of them seuerally,  
to make answere thereunto if they can, or haue any truth  
on their side; knowing for a truth that otherwise all the  
world will crie with open mouths, Fie vpon  
them, and their patched hotch-  
potch religion.

Plal. 116. vers. 10.

*Credidi, propter quod loquutus sum.*



LONDON

*Printed for Nathaniell Butter, and are  
to be sold in Watling-street vnder Saint  
Austins Church.*

1604.

1712

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**TO THE MOST PV-**  
**issant, Wise, Vertuous, Learned,**  
**Iudicious, and Religious Monarch, *James,***  
 by Gods permission and holy ordinance, king of Eng-  
 land, Scotland, France, and Ireland, defendour of the  
 auncient Christian Catholike faith, and supreme gouer-  
 nour within his said Realmes, Kingdomes, Territo-  
 rories, and Dominions, next and immedi-  
 ately vnder God. ouer all persons  
 and causes, as well Ecclesi-  
 asticall as Ciuile.



He Truth is of such force (most gra-  
 cious and dread Soueraigne) that it  
 hath enforced the professed enemies  
 of truth (the cursed brood of Eng-  
 lish traitorous Iesuits and Iesuited  
 papists I meane) to testifie the truth  
 against themselues. The secular Seminarie priests (the  
 Popes owne deere vassals, who professe the selfesame  
 religion

## *The Epistle Dedicatorie.*

religion with the Iesuits, and yeeld the selfe same obedience to the Pope,) tell vs plainly in printed bookes published to the view of the whole world (a thing verie rare and greatly to bee admired) of such brutish, barbarous, cruell, villanous, traytorous, and most bloodie dealing, practised not onely by their deere brethren the Iesuities, but euen by themselves also, though not in one or the same degree; that my selfe doubtlesse could neuer haue giuen credit thereunto, if their owne selues had not so written, and so testified against themselves. They affirme constantly, in many printed bookes published to the view of the whole world, that the Iesuits by treacherous practises and most bloodie complots, haue long sought for the vter ruine and conquest of noble England, and that their owne hearts and hands had sometime beene imbrewed with the same. They affirme against the Iesuits: First, that they are great lyers. Secondly, that they are proud men, richly apparelled, furnished with coaches, and attended on with a great traine of seruingmen, as if they were Barrons or Earles: Yea, it is constantly auouched, that the Iesuit *Gerard* had two geldings in a gentlemans stable, at thirtie pounds a gelding, besides others else where, and horses of good vse. It is also set downe in print, that a Iesuit had a girdle and hangers of thirtie pound price. Thirdly, that they trowle vp and downe from good cheere to good cheere, commaunding their chambers to bee perfumed, and gentlewomen to pull off their boots. Fourthly, that they are great statesmen, and that matters of state, titles of princes, genealogies of kings,  
right

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right of succession, disposing of scepters, with other matters of like qualitie, are their chiefe studies. Fiftly, that they threaten a conquest, and promise great preferment to all that will execute their most traitorous designements. Sixtly, that they are cruell tyrants, and firebrands of all sedition. Seuenthly, that they are theeues and murderers, and that the Iesuit *Percie* stole seven and twentie pound of the common money, by the consent of the other his fellow Iesuits. Eightly, that they haue a mint of counterfeited miracles, with which they labour to seduce the world: Yea, that they endeououred with a false miracle, to perswade *Sebastian* the late king of Portugall, to establish a settled law, That from thence forward none might bee capable of the crowne of Portugall, except hee were a Iesuit, or chosen by their societie, as at Rome the Pope is chosen by the Colledge of Cardinals. Nninthly, that the Iesuits are right Machiauels, and that who-soeuer will adhere vnto the, must depend vpon the deuill of hell. Tenthly, that the Iesuits are flat coufiners; and that their religion is nothing else, but an hotchpotch of *omnigitherum*. And to knit vp all in a word, that they are the wickedst men vpon earth.

They confesse against themselves: first, that *Sanders* a secular priest, was the architect of religion, both in England and in Ireland. Secondly, that the same *Sanders* did too much extoll the rebels, seeing they were executed by the auncient lawes of our countrey, for high treason. Thirdly, that the Iesuits came into England by the

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instinct of the deuill, and were the chiefeſt instruments of all traitorous practises against our late Soueraigne of most happie memorie. Fourthly, that popish Seminaries are erected for treason. Fifthly, that the Iesuits and the secular priests expected a chaunge, which now they haue indeed; but God bee thanked, to their euerlasting woe and griefe. Sixtly, that the Seminarie priests are sworne to be traytours against their dread Soueraigne and native countrey. Seuenthly, that all Iesuited papists must depend vpon the deuill. Eightly, that poperie is inseparably annexed with treason. Ninthly, that the hearts and hands of the secular priests, had sometime beene as deepe in treasonable practises, as the cursed crew of Iesuits. Tenthly, that the lawes of the land are iustly made, both against the Iesuits and themselves; and that they are not put to death for religion, but for treason. Eleuenthly, that long hidden treasons are miraculously reuealed, God so appointing it to be done. All these asseuerations to be true, (most dread Soueraigne) I am readie to iustifie out of their owne printed bookes, euen vpon the perill of my life: if any of them vpon the like perill, will challenge mee to haue charged them falsly in that behalfe. This notwithstanding, the Iesuits, Seminaries, and other Iesuited papists, doe still expect a tolleration, to liue as they list, within your Maiesties kingdoms and dominions; that is in plaine English, to bee rancke traytours as they haue beene. For this end they neuer cease to buzze into mens heads



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heads and eares (so to withdraw them from their due allegiance, and to become popish vassals) that the next parliament, they shall not faile of their desire. Against this cursed brood, I haue published many bookes; but to this day, could I not receiue answere to any of them all. Neither can they alledge for their excuse, that they haue not seene my bookes, or else they would haue answered the same. For, about a yeere agoe the masked Iesuit *E. O.* did publish a treatise against two learned writers of this age, in which he taketh notice to the bookes which I haue published against them, and their late vpstart Romish religion; which by piece meale, and by little and little hath crept into the Church, as I haue prooued at large in my former volumes.

*Viz. Against  
M.D. Sutcliffe  
and M. Willet.*

These are the expresse wordes of the masked Iesuit; To these former, I was once determined to haue adioined a reformed brother of theirs, one *Thomas Bell*, who hath published certaine bookes against the Catholicke Church, and vaunteth mightily, and with insolent words braueth all Seminaries: but I altered my purpose, partly vpon other considerations, but especially, because the confutation of his worthy workes is already undertaken, and to bee published, if it shall bee thought necessarie.

*In his Preface  
to the reader.*

Thus doth the Iesuit write. By whose wordes it is very apparant, cleere, and euident, that they haue beene many yeeres buzzing about some answere, either to all or some one of my bookes;

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but neuer yet durst aduenture to frame any answer to any one of the said bookes, and to publish it to the view of the world. Their silence in not answering my said bookes, hath reclaimed many a man from their popish faction : and therefore would they gladly haue the the world to thinke, that they are in mind to answer my said bookes, but they seeme to meane nothing lesse in deed: and why? hee telleth vs forsooth, That the confutation which hath beene long vndertaken, must be published, but with this addition, (If it shall be thought necessarie.) What a iest is this? the Iesuits and Seminarie priests, haue consulted now for the space of eight yeeres and aboute, and haue all that time deuised how to frame some colourable answer at the least, to all or some of the said bookes; and in the end of the yeere, 1602, haue vndertaken the confutation of my worthy workes (as they scornefully tearme them;) but for all that cannot yet tell, whether it be expedient to publish the said confutation, or no. Are these men the great Statists of the world? are these men the skilfull Politicians that must manage all Europe? are these our learned Diuines? are these they indeed, vpon whose doctrine and guiding all Lay-papists do depend, and on their shoulders do hang their soules and saluation? doubtlesse, they may preach this goodly sermon to wise men, but onely noddies and starke fooles will beleeue them. In regard hereof (most dread Soueraigne) and because I greatly desire once during my life, to receiue answer to some part of my labours  
published

## The Epistile Dedicatorie.

published against our English Iesuited papists, that  
so wee may valianly fight the combat, my selfe so  
having occasion to reply vpon their answer, which  
would bee to mee *melle & fauo dulcius*; I haue  
compiled and couched in a small roome, a few  
distinct articles: for answer whereunto, I once  
again challenge *Robert Persons* that traitorous Ie-  
suit; *George Blackwell* that seditious and late start-  
vp archpriest; and all other English Iesuits, Se-  
minarie priests, and Iesuited papists, whosoever  
and wheresoever, ioyntly and seuerally; daring  
them all ioyntly, and euery one of them seue-  
rally, to answer either all my bookes, or some  
one of them, or these few articles; or at least  
to confesse plainly, that they cannot answer,  
because I hold and defend the truth. These my  
late studies (most gracious Soueraigne) I haue  
presumed to dedicate vnto your Maiestie, in con-  
gratulation of your most happie raigne ouer vs;  
whom God of his great mercie hath raised vp in  
our greatest necessitie, to continue his holy Gos-  
pell among vs, and to abolish all idolatrie and su-  
perstition out of his Church. It is not such a pre-  
sent I confesse, as becometh your most royall  
excellencie; yet such a one, as my small talent  
is able to affoord: I most humbly beseech your  
Highnesse for to accept it, as our Lord Iesus  
Christ did accept the two mytes of the poore  
widdow; and withall for to protect and patro-  
nize the same, against the traitorous Iesuits and

*published against  
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so wee may  
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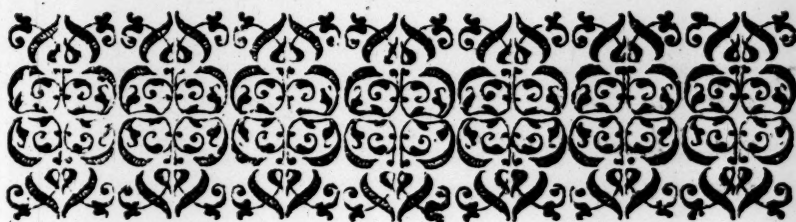
*The Epistile Dedicatorie.*

Iesuited papists within your Maiesties Realmes;  
who seeke by might and maine (as I am credi-  
bly informed) not onely to impaire my good  
fame and name with their malicious tongues, but  
also to take away my life with their bloodie  
hands. The Almighty bleſſe your Maiestie with  
long, prosperous, and happie raigne in this world,  
and with euerlasting life in the world to  
come, Amen. From my studie  
this fourteenth of Ianu-  
arie. 1603

*Your Maiesties loyall subiect,  
and faithfull seruant,*

Thomas Bell.





To all English Iesuits, Semina-  
rie priests, and Iesuited papists,  
in England, Scotland, or  
wherefoeuer els.

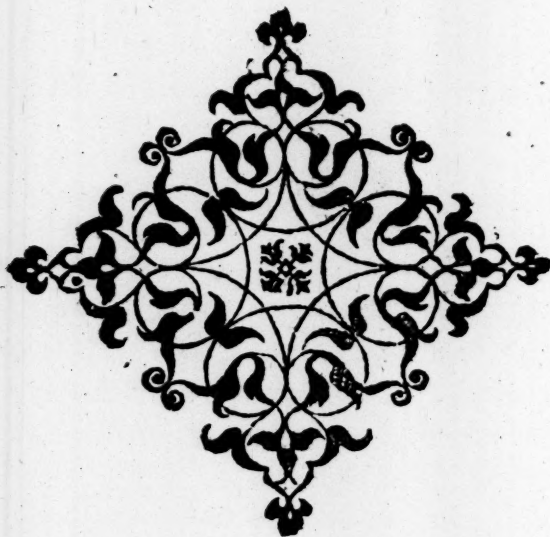
**I** Haue written many times at  
large in larger volumes, hearti-  
ly and instantlie desiring to haue  
receiued some answere from you,  
either from all ioyntly, or from  
some of you seuerallie. In my  
first booke, published in the yeare  
1593, I promised to yeeld, if any of you could conuince  
me; either to haue alleadged any writer corruptlie, or  
to haue quoted any place guilefullie, or to haue charged  
any author falslie: since that time I haue challenged  
you againe and againe to answere me, but Ne gry qui-  
dem will be had; no answere can you make, or dare you  
make. In regard hereof, I haue at this present compi-  
led a few articles couched in a small roome, challenging  
you once againe, to frame the best answere you can vnto  
the same: if you can sieceerlie and trulie confute these  
articles, or any one of my former bookes, I promise  
herewith (and I protest before God to performe it) to  
subscribe vnto your doctrine. If you therefore shall re-  
fuse

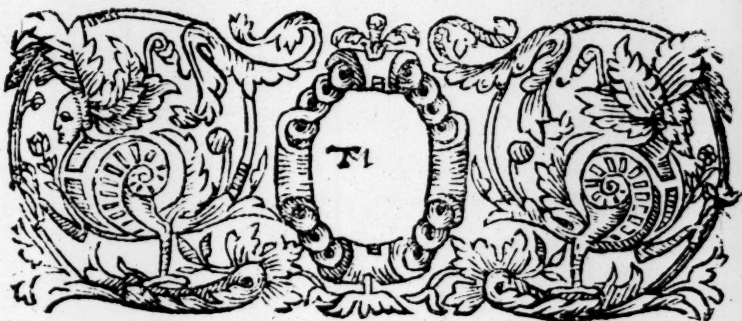
In my Mo-  
tiues, booke 2.  
chap. 1.

## To the Reader.

*fuse to answere me, because you cannot, (for if you  
can, you will vndoubtedlie performe it) all wise men  
which haue any care of their saluation, will without all  
peradventure after notice hereof made knowen vnto  
them, crie, Fie vpon you and your religion. Answere  
therefore ô papists, if ye can; if ye cannot so  
doe, then repent for shame, and  
yeeld vnto the truth.*

*Farewell.*





## THE FIRST ARTICLE, of the falsely so supposed soueraignetie of the Bishop of Rome.



Ou Papists tell vs, that your Pope, the Bishop of Rome, is aboue all powers and potentates on earth, that he can depose kings and emperours from their royall thrones, and translate their empires and regalities at his good will and pleasure. But this doctrine is false, absurd,

and nothing els but a meere fable : and consequently, late Romish religion consisteth of meere falshoods, fables, and flat leasings.

The proposition, the Iesuit Bellarmine that late Romish Cardinall, setteth downe in these words : *Si ergo princeps aliquis ex oue aut ariete fiat lupus, id est, ex Christiano fiat hereticus, poterit pastor ecclesiae eum arcere per excommunicationem, & simul iubere populo, ne eum sequantur, ac proinde priuare eum dominio in subditos.*

*Bellarmin. lib. 5. de Rom. pont. ca. 7. col. 824.*

If therefore any prince, of a sheepe or ramme become a wolfe, that is to say, of a Christian be made an heretick; then the pastors of the Church (the Pope forsooth) may

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drive him away by excommunication, and withall commaund the people not to obey him, and therefore depriue him of his dominion ouer his subiects. Thus we see, that when any prince is not, or ceaseth to be a Papist, for that (with this Iesuiticall Cardinall and all others of his brood) is to be an hereticke; then the Pope forsooth may depose such a prince from his royall scepter, and absolue his subiects from their alleageance to him. This is the common doctrine of all Iesuited papists, as I haue proued in my anatomie of Popish tyrannie.

Gregor. lib. 2.  
epist. 61. cap. 100

The assumption is proued by the flat testimonie of their famous Pope Gregorie the great, in these words: *Ego quidem inscioni subiectus, eandem legem per diuersas terrarum partes transmittifeci; & quia lex ipsa omnipotenti deo minime concordat, ecce, per suggestionis meae paginam, serenissimis dominis nunciam; utrobique ergo qua debui exolui, qui & imperatori obedientiam praeui, & pro deo quod sensi, minime tacui.*

I being your subiect, and at your commaund, haue caused the same law to be sent through diuerse parts of the land; and because the law it selfe doth not accord to Gods will, behold, I haue signified so much vnto your maiesties by my epistle; and so I haue discharged my dutie in both respects, as who haue rendered mine obedience to the emperour, and haue not concealed what I thought in Gods behalfe.

These are the words of *Gregorius*, who was himselfe bishop of Rome *anno* 603. and liued aboue six hundred yeares after Christ; for which time the Popes liued in dutifull obedience vnder the emperours, as is euident by his expresse words alreadie alleaged: For first, Pope *Gregorie* freely and willingly acknowledgeth the emperour to be his soueraigne lord.

Secondly, he confesseth himselfe to be the emperours subiect.

Thirdly, he graunteth that he oweth loyall obedience to the emperour, and for that respect he thought himselfe bound in conscience to publish the emperours law,



law, though in some part it seemed to disagree with Gods will; and that (forsooth) least he should be found guilty of disloyaltie toward his prince.

Fourthly, this alleageance he acknowledged to the emperor *Mauritius*, who liued more than six hundred yeares after Christs sacred incarnation. During which tearme of years, the bishops of Rome, now called Popes, liued in subiection to the emperours of Rome, as other bishops doe this day to their lawfull kings.

S. *Ambrose* freeth kings from all lawes made by man, these are his expresse words: *Rex utique erat, nullis ipse legibus tenebatur humanis. Neque enim reges ullis ad pœnam vocantur legibus, tuti imperij potestate. Homini ergo non peccauit, cui non tenebatur obnoxius.* *Ambros. de apologia David, cap. 10. pag. 386.*

He was indeed a king, he was subiect to no law of man: for kings being freed by royall prerogatiues of imperiall power, are not punishable by the lawes of man. He therefore sinned not to man, to whom he was not subiect. S. *Jerome* teacheth the same doctrine, if his words be well marked.

*Hieron. tom. I. fol. 63. d.*

*Euthimius* hath these words, *Cum sim rex, & te solum commissorum à me scelerum iudicem habeam, tibi soli peccasse videor, hoc est, tibi soli iudici subicior. Cæterorum enim omnium ego dominus sum, & ob potentiam meam licere mihi videntur, quæcunque libuerint.* *Enthi. in Psal. 50.*

Seeing I am a king, and haue thee only my iudge ouer my sinnes, I seeme to sinne onely to thee; that is, I am subiect onely to thee, as to my iudge. For I am lord ouer all others, and in regard of my power and maiestie, whatsoever pleaseth me, seemeth to be lawfull for me.

The Popish ordinarie glosse singeth the same song, these are the expresse words: *Rex omnibus superior, tantum à deo puniendus est.* *Glossa ordin. in Ps. 50.*

The king is aboue all, and he can be punished of none but of God alone.

*Nicolaus Lyranus*, a man of great reckoning with the papists, teacheth the same doctrine with the rest. These

*Lyranus in Ps. 50.*

are his expresse words; *Tibi soli peccavi, scilicet tanquam iudici & punire potenti. Peccaverat enim contra Vriam, & alios occasione huius interfectos. Tamen quia erat rex, non habebat iudicem superiorem qui posset eum punire, nisi deum.*

To thee onely haue I sinned; that is to say, to thee onely, as to my iudge, and to him that can punish me. For he had now sinned against *Vrias* and others, whom he caused to be murdered by that occasion: yet because he was a king, he had no superior iudge that could punish or controule him, saue God alone.

*Aquin. 1. 2.*

*q 96. ar. 5. ad. 3.*

*Thomas Aquinas*, being as it were halfe a god with the Papists, teacheth the selfesame doctrine, with *Lyra* and the rest. But I hasten to the verdict of a Cardinall of Rome.

*Hugo Card. in Ps. 50.*

*Hugo Cardinalis* hath these expresse words; *Tibi soli, quia non est super me alius quam tu, qui possit punire. Ego enim sum rex, & non est aliquis prater te super me.*

See *S. Cyrians* opinion in the sixt article following, in the first proposition and second reason; and note it well, because it is of great importance.

To thee onely, saith Cardinall *Hugo*, because there is not any aboue me but thy selfe alone, that hath power to punish me: for I am a king, and so besides thee, there is none aboue me.

Thus gentle reader, it is cleere and euident, as well by the flat testimonie of the auntient fathers, as also of most famous and renowned Popish writers; that the Pope or Bishop of Rome is so farre from hauing power to depose kings and emperours, that he himselfe ought to be subiect to them, and hath no authoritie at all to punish them. VVhat can be more plainly spoken? what testimonies can be more manifest? what doctrine can be clearer? for if none but God be superior to the king, if none but God can iudge the king, if none but God can punish the king, (all which both auntient fathers and the Popes owne deare doctors affirme) then doubtlesse cannot the Pope depose the king; then can he not absolue his subiects from their alleageance; then can he not translate empires and kingdomes, and bestow the same at his owne pleasure. The good kings, *Iosue, David, Salomon,*

Salomon, Iosaphat, Ezechias, and Iosias, knew right well, that they had authoritie aboue all the priests, and therefore tooke vpon them, not onely to commaund and controll them, but also to depose and thrust them from their places and functions, yea euen the high priests themselves, when their deserts did so require. VVhich thing is prooued at large in my golden ballance of triall. Yet here for better satisfaction of the vulgar people, I will propound a common obiection, that much troubleth many of them; and that done, frame a plaine and sincere solution to the same.

*The Obiection.*

The empire was translated by the Popes authoritie, and the emperours after their election are this day confirmed by the Pope: yea, many emperors haue acknowledged the Popes soueraignetic ouer them, in so much as they haue fallen downe prostrate, and kissed his holy feet.

*The Answer.*

I answer, that many absurd things haue beene affirmed by Popish parasites, for the aduancement of the primacie, as *Franciscus à Victoria*, a famous Popish schoole doctor, and Spanish frier, sometime professour of Theologie in the Vniuersitie of Salmantica, doth testifie in these words; *Sed glossatores iuris hoc dominium dederunt papa, cum ipsi essent pauperes rebus & doctrina.* *Victor. de potest. ecclies. relect. 1. sect. 6. p. 39.*

But the glossers of the Popes law (saith this great doctor and zealous papist, for the truth it selfe enforced him to vtter the truth) gaue this dominion (and these lordly titles) vnto the Pope, when themselves were blind bayards and beggerly fellows.

Thus writeth their owne Popish Frier, affirming that ignorance and pouertie were the beginning of all lordly poperie: and no maruell; for by reason of their ponertie



they flattered and sought to please the Pope, and by reason of their ignorance, they set abroad many things which they did not vnderstand.

*Gerſon de poteſt.  
eccleſ. conſid. 12.  
part. 5.*

*Iohannes Gerſon*, a famous papist likewise, and sometime chancelour of Paris, reporteth much like stuffe, and more lordly titles, ascribed to the Pope by his popish parasites. These are his expresse words; *Sicut Christo collata est omnis potestas in cælo & in terra, sic eam Christus, omnem Petro suisq; successoribus dereliquit. Sequitur; sicut non est potestas nisi à deo, sic nec aliqua temporalis vel ecclesiastica, imperialis vel regalis, nisi à Papa; in cuius fœmore scripsit Christus, rex regum, dominus dominantium; de cuius potestate disputare, instar sacrilegij est; cui neq; quisquam dicere potest, cur ita facis.*

As all power was giuen to Christ in heauen and on earth, so Christ left all the same power to Peter, and to his successours (the Bishops of Rome.) As there is no power but of God, so is there neither any temporall or ecclesiasticall, neither imperiall nor regall, but of the Pope; in whose thigh Christ hath written, the king of kings and lord of lords; of whose power to dispute, is as it were sacriledge; to whome no man may say, VVhy doeſt thou so?

*Gerſon ubi ſu-  
pra.*

These are the words of this great learned doctor, who though he were a zealous papist, yet could he not conceale these Antichristian blasphemies within his breast. Neuerthelesse Pope Boniface, or (if ye will) Pope maliface, did not only acknowledge them, but with great pleasure practised the same, as witnesseth the said Gerſon in these words; *Hanc exſtimationem habuiſſe viſus eſt Bonifacius octauus in quadam decretali; putatur ab alijs, deſcriptio vnius regis francie per papam Zachariam hic eſſe fundata; tanquam papa ſit, qui transferre poſſit reges & regna.*

Pope Boniface the eight ſeemeth in a certaine decretall to haue had this opinion of his owne authoritie. Others thinke, that the deſcription of (*Childericus*) the French king by Pope Zacharie, was grounded in this (Antichristian and godlesse conceit;) as if forsooth the Pope were he,



he, that could depose princes, and translate their kingdoms.

By these authorities it is cleare, that the late Bishops of Rome haue taken vpon them, not onely to depose kings, and to translate their kingdoms; but withall haue challenged more than humane and royall power, euen that power which is due and proper to God alone. So as we haue not so much to consider what hath beene done, as what ought of right to be done. I will therefore for perspicuitie sake proceed by way of gradation, and set downe the very steps of the ladder, by which the late bishops of Rome, did climbe vp to their vsurped tyrannicall primacie.

I The first step, was the departure of the emperour *Constantinus* from Rome to Constantinople, at what time (as the Popes parasites tell vs) the emperour gaue large gifts to the Pope, euen his whole power, dominion, and territories, both in Rome, Italie, and all the VVest parts: for thus is it written by *Gratian* in the Popes own decrees:

*Constantinus imperator coronam & omnem regiam dignitatem, in urbe Romana, & in Italia, & in partibus occidentalibus Apostolico concessit. Sequitur, decreuimus itaq; & hoc, vt ipse & successores eius diademate, viz. corona quam ex capite nostro illi concessimus ex auro purissimo & gemmis pretiosis, vti debeat pro honore B. Petri.*

*Dist. 96. can. Constantinus.*

*Constantine* the emperour gaue the Pope his crowne and all royall dignitie in the citie of Rome, and in Italie, and in all the VVest parts. It followeth a little after in the next Canon. VVe therefore haue made also this decree, that the Pope and his successours shall for the honour of *S. Peter*, weare the crown of pure gold and pretious stones, which we haue giuen him from off our owne head. Thus saith the decree. But *Laurentius Valla*, *Raphael Volutcranus*, *Paulus Catthalanus*, *Nicolaus Cusanus*, and many other popish writers, repute the same as a fable. Yea our Iesuit *Bellar-* mine seemeth to doubt thereof, and of other like supposed donations, and therefore hath he inuented a foueraign remedie for the same. These are his expresse words:

*Bellarmin. lib. 5. de rom. pont. cap. 9.*

*Extant*

*Extant Romæ authentica instrumenta harum & similium donationum. Sed etiam si nihil horum extaret, abunde sufficeret prescriptio 800. annorum. Nam etiam regna & imperia per latrocinium acquisita, tandem longo tempore fiunt legitima.*

There be extant at Rome authentically instruments of these and the like gifts. But if there were no such thing, yet would prescription of 800 yeares be sufficient : for euen kingdomes & empires gotten by robberie, through continuance of time become lawfull. Thus writeth our Iesuit, who hath left nothing vsaid, that can be said for poperie.

A.D. 471.

Ar. Pontac.

Burdeg. pag. 93.

The second step, was the fall of the empire in the VWest. For after the diuision of the empire, it begun daily to decline, and was vtterly dissolued in *Augustulus*, in the yeare 471. of whom was made this epigram ; *Augustus romanum imperium condidit, Augustulus labefactauit. Augustus set vp the empire, but Augustulus pulled it downe.* For after *Orestes* his father was slaine (who was neuer emperor but a captain vnder *Nepos*) the said *Augustulus* gaue vp the diademe, and betooke himselfe to a priuat life. From this time the empire in the VWest was vacant about 330 yeares. By meanes whereof, the Popes power did daily increase by little and little, and from step to step.

A.D. 536.

The Visigothes ruled in Spaine, the Abienēs in Guian and Gascoyn, the Frenchmen in the residue of France, the Vandales in Affricke, the Saxones in Brittain, the Ostrogothes in Hungarie, the Herules and Turdilings in Italie and in the citie of Rome: onely the name of the empire, remained with *Zenon* in the East. About the yeare 536. *Totilas* king of the Gothes by force of armes and famine subdued well neere all Italie, and after long siege tooke the citie of Rome, and spoyled it with sword and fire, ouerthrowing the wals and towers euen to the ground, and vntill *Carolus magnus* the Abiens and Barbarians possessed all Italie.

The third step was the voluntarie charter which *Constantine* the emperor of Constantinople made to Pope

Pope *Benedict* the ſecond; viz. that whomſoeuer the clergie, people, and the Romane ſouldiours ſhould chuſe to be Biſhop, all men ſhould belecue him to be the true vicar of Chriſt, without any tarrying for any authoritie of the emperour of Conſtantinople, or the deputie of Italie, as the cuſtome and maner was euer before that day. Thus writeth *Platina*, who was the Popes owne deere vaſſale. *Platina in vita Benedicti ſecundi.* This was a very gallant ſtep: for as you ſee here, the Popes for the ſpace almoſt of ſeuē hundred yeares, viz. vntill this *Bennet* in the yeare 684. acknowledged the emperours for their ſuperiours and lords, without whoſe letters pattents they could haue no iuriſdiction, nor be reputed the true Biſhops of Rome: but now the Biſhops of Rome by priuledge graunted from this emperour, wreſted their neckes from the emperours ſubiection. Let theſe words of *Platina* be well remembred; becauſe he being a famous papiſt, muſt needs be of good credit againſt them. I let paſſe the petite ſtep, when the emperor *Phocas* made Rome the head of all churches, which for all that, is of ſome moment. *Vide Ar. Pontac. fol. III. a.*

The fourth ſtep, was the great amitie betweene *Zacharie* then Biſhop of Rome, and *Pipine* gouernour of France vnder *Childerich* the king: for *Pipine* purpoſing to defeat his lord and ſoueraigne of the kingdome, and to inueſt himſelfe therein, ſent his embaiſſadours to *Zacharie* then Biſhop of Rome, and his bounden friend, to demaund this queſtion of him, viz. VVhether he were more worthy to be king, which was king only by name and naturall ſucceſſion; or els he, who bare the whole burthen of the kingdome alone, & yet lacked the dignitie of a king? The Pope vnderſtanding the parable right well, and reſpecting his owne future aduancement likely to enſue thereupon, answered roundly (I will not ſay clerkely, but like a right doctour of the Romiſh rout) that it was more rightfull forſooth, that he which tooke the charge of all things, ſhould be called king. Vpon this iudgement ſo clerkely yeelded, *Pipine* forthwith presumed to depoſe *Chil-*



Genes. 28.  
v. 12.

Bellar. lib. 5.  
de Rom pont.  
cap. 8.

*Childerich*, and made himselfe king : that done, saintlesse (not sackles) *Zacharie* the Bishop of Rome (that antichrists forerunner might be known) assoiled *Pipine* and the other Frenchmen of their oath of allegiance and fealtie made to *Childerich*, and confirmed *Pipine* the traitor in the kingdome of France. This was indeed a step, not of *Iacobs* ladder, nor of *Scala cæli*, but of *Scala inferni*, *Scala Antichristi*, and of the ladder of the master deuill of hell. Yet is not our Iesuit and Cardinall *Bellarmino* (the mouth of all papists, and of the Pope himselfe) ashamed to publish the same as a ground of the popish religion. For these are his owne words : *Childericum deposuit Zacharias, & in eius locum Pipinum Caroli magni patrem creari iussit. Cuius causa fuit, quia propter socordiam Childerici, & religioni & regno in Gallia extrema ruina imminere videbatur.*

Pope *Zacharie* deposed *Childericke*, and commaunded to place and inuest *Pipine*, father to *Charles* the great, in his throne : the cause whereof was this ; because forsooth through the slouthfull and negligent gouernment of *Childericus*, the kingdome and religion in Fraunce seemed to be in great danger/. This is the deepe diuinitie of the Pope and his clergie, by which we may learne many worthise lessons.

1 First, that the Pope may set vp and pull downe kings at his pleasure by Iesuiticall doctrine and late Romish religion.

2 Secondly, that the Pope and Iesuites are the grandmasters and architects of seditions, rebellions, and most bloudie treasons.

3 Thirdly, that it is very true which the secular priests haue written, concerning the traiterous proceedings of Iesuits and Iesuited papists.

4 Fourthly, that the Pope commaunded to depose the Soueraigne, and to inthronize the subiect in his place.

5 Fifthly, that all this was done, because forsooth the king did not rule after the Popes fanisie and pleasure. Hereupon I inferre this necessarie correlarie ; viz. that it be-



beliooueth Christian kings to be vigilant, and in due time to expell all traiterous papists out of their dominions. And if the Bishop of Rome shall send any seditious popeling into their kingdomes and territories, with his thunderbolts, bu's, and excommunications; then to deale with the messengers, as king *Philip* the faire dealt with pope *Boniface* his nuncios in France; whom he committed to prison, and caused the Popes buls to be burnt in the fire. And as *Charles* the sixt, when *Bennet* the 13. did interdict his realme, sitting in the throne of iustice in his high court of parliament the 21 of May, in the yeere 1408. gaue sentence, that the bull should be rent in peeces, and that *Gonsalue* and *Conseleux* the bearer thereof should be set vpon a pillorie, and publickely traduced in the pulpit. The storie is set downe at large by the French papists, in their booke intituled the Iesuities catechisine, and the same is recorded in my anatomic of Popish tyrannie.

*A. D. 1294.*

*A. D. 1408.*

The fift step was the decay of the empire in the East about the yeere 756. For when *Aistulphus*, or (as some write) *Aristulphus* king of the Lombards, besieged the citie of Rome for the space of three whole moneths, exacting an huge tribute of the Romanes; then Pope *Stephanus* the second, made suite to *Pipinus* king of France to stand their good master, and to defend the citie from the furie of the Lombards. King *Pipine* willing to gratifie his good friend the Bishop of Rome, came with a mightie armie against *Aistulphus*, and besieged him in Paue; and then and there contrained him to appeale to his mercie, and to yeeld vp the exerchate of Rauenna and Pentapolis into his hands. This being effected, king *Pipine* (whom Pope *Zacharie* of a traitour had made king, as is already prooued) gaue vp the gouernment of Italie into the Popes hands. And the king had reason so to doe: for as we know, one good turne requires another. So now the lieutenants of the emperours of Constantinople, ended their whole power in Italie, who aforetime had their seats

*Manus manum fricat.*

2. Theff. 2.

at Rauenna : and now was he taken out of the way, who (as the Apostle telleth vs) did hinder the comming of Antichrist : for Pope *Stephen* in way of gratitude confirmed the inheritance royall of the kingdome of France to the said *Pipine* and to his posteritie for euer. Here began a new progenie of the kings of France : for *Childericus* was the last king of the stocke of *Meroneus*, who was the first king Christian of France. This truth is apparant by the testimonie of many renowned Chronographers, it cannot be denied.

Bellar. rom. 3.  
col. 827.

The sixth step, was the translation of the Romane empire from the Greeks to the Frenchmen or Germans, in the person of magnificall *Charles*, as the Iesuit *Bellarmino* tearmeth him. The truth is this, as popish Chronographers doe record and testifie to the world; viz. That when the Romanes had driuen from among them, Pope *Leo* the third, he appealed to *Charles* then king of France, who came to Rome, and examined the matter : and in the end appeased the Romanes, and restored the Pope to his place and dignitie againe. For this good worke and kind fauour of the king, the Pope, and people of Rome, hauing now a long time in mind and affection, reuolted from the emperour of Constantinople ; and seeing a fit opportunitie offered to accomplish their long wished desires, did with vniforme consent and ioyfull acclamation proclaime *Charles* the great, the emperour of Rome, giuing him the imperiall names of *Cesar* and *Augustus*, and setting the royall diademe vpon his head by the hands of Pope *Leo*. And for the better credit of mine assertion, I will here recount the very words of *Sigebertus*, a famous Chronographer and popish monke, who therefore must needs be of credit with the Pope and all his popelings. Thus doth he write : *Romani qui ab imperatore Constantinopolitano iam diu animo descuerant, nunc accepta occasione opportunitate, quia mulier excecato imperatore Constantino filio suo eis imperabat, vno omnium consensu Carolo regi imperatorias laudes acclamant, cumque per manum Leonis papae coronant, Casarem & Augustum*

A.D. 801.

*gustum appellant ; Pipinum verb filium eius regem Italia ordinatum collaudant.*

The Romanes, who a long time had in mind and affection reuolted from the emperor of Constantinople, seeing now a fit occasion offered them, because a woman did gouerne them, her sonne the emperor *Constantine* being made blind, did all with one consent sound out imperiall and royall acclamations to king *Charles*, calling him *Cesar* and *Augustus*, and crowning him by the hand of *Leo* the Pope : yea they collaud his son *Pipine* made king of Italie.

Out of these words I wish the Reader, to obserue these important points with me.

1 First, that 800. yeeres after Christs sacred birth, the Bishops of Rome were subiect to the emperor, as their owne deere monke *Sigebert* telleth them; and as you haue heard already, Pope *Gregorie* acknowledged his fealtie to *Mawritius* the emperor, in the yeere 603.

2 Secondly, that the Pope and people of Rome endeououred a long time, to shake off the yoke of obedience to the emperor, and in the yeere 801 put the same in execution.

3 Thirdly, that the translation of the empire implied flat treason, in the Pope and all his Romish Popelings. For as Fryer *Sigebert* telleth vs, they surrendred vp the right of their soueraigne to an other man : and hence commeth it, that the Iesuiticall Cardinall *Bellarmino* appealeth to the law of perscription, affirming titles gotten by robberie to be lawfull by that meanes. And indeede by stealth and robberie, it may well beseeme a Iesuite; to iustifie popish late start vp regalitie.

4 Fourthly, that the Bishop of Rome is not the true and lawfull king of Italie : for the papists doe not agree in their assertions, touching this counterfeit regalitie of their popes. *Blandus* and *Platina* write, that *Pippine* gaue the exercheate of Rauenna and Pentapolis to *Gregorie*; *Regino* referreth the donation to *Steuens*; and *Sigebert* saith here, that *Pippine* in the yeere 801 had it in his owne pos-



session still. Yea, the same *Sigebert* saith further, that in the yeere 812 the emperour *Charles* imposed the imperi-  
all crowne vpon the head of his sonne *Lewis*, and made *Bernard* sonne of *Pippine* the king of *Italie*. But doubtlesse if *Pippine* were king of *Italie* in the yeere 801 and *Bernard* king thereof in the yeere 812, I see not how the pope was then, or that is now, any king at all. And therefore wee may credite *Bellarmino* at leisure, when he telleth vs out of *Ado*, that king *Pippine* gaue *Reuenna* and all *Pentapolis* to *Saint Peter* and *Saint Paul*: but it is well, that *S. Paul* is become coheire with *Saint Peter*. For by his meanes, o-  
ther bishops must haue as great a share, as the Bishops of *Rome*: there the reader must not forget, what frier *Sigebert* telleth vs of *Charles* the great, after that he was in-  
thronized in the empire. These are his expresse wordes; *Carolus imperator &c.* *Charles* the emperour, when the em-  
perours of *Constantinople* had indignation against him, for the name of emperour giuen him by the *Romanes*; suffered them with great patience and magnanimitie: And because he was afraid of their mightie power, with often ambassades hee procured them to bee his deare friends: yet our Iesuite *Bellarmino* would haue vs to be-  
leeue, that the emperours of *Constantinople* did freelic graunt, that the Pope and the *Romanes* had full right to translate the empire; but their owne deare friend (as we see heere,) affirmeth the contrary for a truth. Yea, both *Blandus* and *Platina* affirme very constantly, that *Charles* did agree first with the emperesse *Irene*, and after with the emperour *Nicephorus*, that he with their fauours might rule ouer the *VVest*.

The seuenth step, was the constitution of the electors of the future emperour. For *Gregorie* the fift being a *Germane* borne, and a neere kinsman to *Otho* the emperour at that time, did by his fauour and free graunt, appoint seuen electors of the empire for euer. viz. the archbishop of *Mentz*, the archbishop of *Treuerse*, the archbishop of *Colen*, the marques of *Brandenburgh*, the coun-  
tie

A.D. 727.

A.D. 805.

Vide Ar. Pen-  
tac. fol. 122.

Vide Phillip.  
Bergmens.  
p. 277.  
Antoninus 3,  
par. iii. 22. cap.  
5. §. 13.



rie Palatine, the duke of Saxonic, and the king of Bohemia. This goodly constitution was enacted by the Pope and emperor, (being both of them not onely Germanes A.D. 994. but also kinsmen) that the empire might be established in their posteritie, and their blood thereby aduanced for euer.

The eight and highest step of this ladder, did reach vpeuen to the highest heauen, and to the very throne of our Lord Iesus. For the Pope hauing now enlarged his soueraigntie, by little and little, from steppe to steppe; was neither abased nor afraid to challenge the authoritie and royall right, of both swordes throughout the christian A.D. 1294. world: for he made a flat decree for the confirmation thereof, as is euident by the extrauagant of Boniface the eight, (*vnā sanctam, de maioriāte & obedientia*) set downe in the sixt booke of the decretals. And as Gratianus reporteth, Pope Nicholas taught the same doctrine: these are the expresse wordes, *Christus beato Petro aeterna vita clauigero, terreni simul & caelestis imperij tūa commisit.* Deß. 22. can. omnes.

Christ committed to Saint Peter that beareth the keys of eternall life, the right both of earthly and heauenly empire. And the glosse, which the Popes parasites haue annexed to this decree, hath these very wordes; *Argumentum quod Papa habet vtrunq; gladium, & spiritualem & temporalem.* Gloss. F. caelestis An argument, that the Pope hath both the swords, aswell the spirituall as the temporall. And in the marginall note, it is there set downe, *Papa habens vtrunq; gladium transtulit imperium*: the Pope hauing both swords, translated the empire. And *appendix Fuldensis* vnfoldeth this cursed decree, in these most plaine tearmes:

*Hic Papa (Bonifacius 8.) constitutionem fecerat, in qua se dominum spiritualem & temporalem in vniuerso mundo asserbat. Vnde requisit Philippum regem Francie, vt a se regnum suum cognosceret, quod rex facere contempsit.* Appendix Fuldensis.

This Pope (he speaketh of Boniface the eight) made a constitution, in which he affirmed himselfe, to be both spirituall and temporall lord in the whole world. VVher-  
vpon

vpon he would haue had *Philip* king of France, to haue acknowledged his kingdome from him : which thing the king scorned to doe.

Since this ladder was thus framed, the Bishops of Rome haue tyrannized aboue measure in the world, and taking vpon them that authoritie which pertaineth to god alone, they haue disposed of kings and kingdomes, translated royall diademes, tyrannized ouer mens soules, and troden all sacred soueraigntie vnder foot. For, that popish canons ascribe plaine diuine titles to the Pope, it can not possibly be denied, because in the Popes owne decretals, I find these expresse wordes; *Sic (Papa) dicitur habere caelestem arbitrium, & ideo etiam naturam rerum immutat, substantiam vnus rei applicando alij; & de nihilo potest aliquid facere.* So the Pope is said to haue celestially arbitrement, and therefore doth he alter the nature of things, applying the substantiall parts of one thing to an other; and so can make of nothing something. Thus the papists write of their Pope, and he is well pleased therewith. And yet the truth is, that as man can in some cases at sometime make one thing of an other; so in all cases at all times, to make some thing of nothing, is proper to God alone.

*Gloss. lib. 1. decret. tit. 7. cap. 3.*

*Gerso. de potest. eccl. s. consider. 12. part. 3.*

The Popes parasites write thus of his power in general; *Sicut non est potestas nisi a deo, sic nec aliqua temporalis vel ecclesiastica, imperialis vel regalis, nisi à Papa; in cuius scemore scripsit Christus, rex regum, dominus dominantium.* Like as there is no power but of God, so is there neither any temporall nor ecclesiasticall, neither imperiall nor regall, but of the Pope; in whose thigh Christ hath written, the King of kings, and Lord of lords. Lo here gentle reader, two things are proper to God alone; the one, to be King of kings, and Lord of lords; the other, to be the author of all power: both which you see here ascribed to the Pope.

*Greg. 9. lib. 1. decr. tit. 33. cap. 6.*

The Pope himselfe from his owne pen, *Gregorie* the ninth, deliuereth vs this doctrine, *Ad firmamentum cæli, hoc est, vniuersalis ecclesia, fecit deus duo magna luminaria, id est, duas instituit*

*instituit dignitates, quæ sunt pontificalis authoritas, & regalis potestas sequitur; ut quanta est inter solem & lunam, tanta inter pontifices & reges differentia cognoscatur.* To the firmament of heauen, that is, of the vniuersall church, God made two lights, pontificall authoritie, and power royall: that we may know there is as much difference betweene Popes and kings, as there is betweene the sunne & the moone. The glosse setteth downe precisely, how farre a king is inferiour to a Pope, that is, to any bishop of Rome, in these words; *Restat; ut pontificalis dignitas, quadragesies septies sit maior regali dignitate.* It remaineth, that the dignitie of the Pope, is fourtie times seven times greater than the power of the king.

Gloss. *ibid.*

Now touching the kissing of the Popes feete, I answer that some Christian kings and emperours vpon a blind zeale not grounded in knowledge, humbling themselves to the Bishop of Rome, and yeelding vp their soveraign rights to him, opened the window to all anti-christian tyrannie. For in short time after, (as is already prooued) the Romish bishops became so lordly and insolent, that they tooke vpon them to depose the emperors, to translate their empires, and to dispose at their pleasures of their royall scepters and regalities. Much more might be said in this matter, but for that the Pope hath made it sacriledge to dispute of this, I will here onely tell thee gentle reader, what the Popes deere frier *Sigebertus* hath written of his holines. These are his expresse words;

*Sigebert. in an-  
no, 1088.*

*Vt pace omnium bonorum dixerim, hæc sola nouitas, non dicam hæresis, nondum in mundo emerferat, ut sacerdotes illius, qui regnare faciunt hypocrita propter peccata populi, doceant populum quod malis regibus nullam debeant subiectionem, & licet ei sacramentum fidelitatis fecerint, nullam tamen debeant fidelitatem, nec periuri dicantur, qui contra regem senserint; imò qui regi pannerit, pro excommunicato habeatur; qui contra regem fecerit, noxa iniustitie & perinrii absoluat. To speake by the fauour of all good men, this sole noueltie, I wil not say heresie, was not yet known in the world; that his priests who maketh an hypocrite*

to reigne for the finnes of the people, should teach the people, that they owe no subiection to wicked kings; and that although they haue taken the oth of fealtie, yet doe they owe them no allegiance, neither are they periured that thinke ill against the king: yea, he that obeyeth the king, is this day reputed an excommunicate person; and he that taketh part against the king, is absolved from the crime of iniustice and periurie.

Answered o papists if you can: if not, repent for shame.

This is our very case (gentle reader) this day in England, so liuely painted out in best besecming coulours, as if the writer had bene liuing euen now amongst vs. So then, wee haue to obserue here for our instruction, That the Popes owne monkes and friers haue thought as ill of the Popes dealings in former times, as we thinke of his proceedings in these latter dayes: As also, That popish religion hath alwaies bene condemned, euen of great learned papists that liued in the Popes Church. VWhereof none can be ignorant, that will seriously peruse my bookes of Motiues and Suruey. And this shall suffice for the first article: to which (if their hearts doe not faint them, or their consciences condemne them) the papists will frame some answer vn-doubtedly.

The





## The second Article, touching the erroneous doctrine of the Popish masse.

*The first member. Of the impossibilitie of  
their supposed reall presence.*



*Quinas*, the Iesuit *Bellarmino*, the councell of Trent, *Melchior Canus*, *Iosephus Angles*, and the rest of the Romish brood, hold constantlie as an article of their christian faith, That the true, organicall and naturall bodie of Christ Iesus, which was borne of the Virgin *Marie*, which was crucified and nayled on the crosse, which rose againe the third day from death, and is circumscripitiuely and locally in heauen; is also truelie, really, and substantially, vnder the forme of bread and wine, in the sacrifice of the popish masse. But this is impossible, as which implieth flat contradiction; and consequently, late romish religion consisteth of impossibilities, falshoodes, and contradictions. The doubt hereof is onely in the assumption; for prooffe whereof, I set downe this supposall with our Cardinall *Bellarmino*, viz. That we are not bound to beleeue any thing which implyeth contradiction. And because I will proceed sincerely, yee shall heare his owne words: thus doth he write; *Necq̃, fides nostra ad id nos obligat, vt ea defendamus, quæ euidenter implicant contradictionem*. Neither doth our faith bind vs so, that wee must defend those things which implice euident contradiction. But so it is, that the popish imaginarie being of Christs bodie in a

*Conc. tri. sess. 3.  
can. 1. Aquin.  
3. p. q. 76. ar. 1.  
Ioseph. Angles,  
in 4. 1. p. q. 4. de  
euchar. Bellar.  
de euchar. libr. 1.  
cap. 2. col. 468. B.*

*Bellarmino de eu-  
char. lib. 3. cap.  
19. col. 748. A.*

little round cake, implieth in it selfe euident contradiction, and cannot possibly be brought to passe. For example, no power vpon earth or in heauen can bring to passe that a bodie being three cubits long and one cubit broad, remaining still so long and so broad, shall be contained in another bodie of two cubits length, and halfe a cubite breadth. The reason hercof is euident, because so to containe and be so contained, implieth flat contradiction. And this is the case now in controuersie, concerning Christs supposed being in the round popish cake. For if Christs naturall and organicall bodie be there, as popish faith auoucheth: then must the papists beleue euident contradictions, contrarie to Iesuit *Bellarmines* resolution; yea, contrarie to all power, all Logicke, all reason. All the papists in England are not able to solue this reason. I challenge them all, and aduise them to consult together, and to craue helpe of their friends elsewhere, and then to let me haue their speedie answere hereunto.

*Aquin, 3. p. q. 76  
ar. 4. contr.*

*Apud Ioseph.  
Angles, in 4. sect.  
1. p. pag. 144.*

Cardinall *Caietane* affirmeth boldly, that no text in the whole Gospell doth prooue effectually, and conuince the reader to vnderstand these words properly (This is my bodie.) For which respect frier *Iseph* aduiseeth grauely, to read their Cardinall (*caute*) warily.

*Aquinas, in 4. s.  
d. 10. q. 1. ar. 1.*

*Aquinas* affirmeth constantly, *Corpus Christi non esse in pluribus locis simul, secundū proprias dimensiones*; that Christs bodie is not in many places at once, according to the proper dimensions thereof: whose assertion is my flat position. For Christs naturall bodie cannot be without those dimensions which naturally pertaine vnto it. *Durandus* holdeth the very same opinion.

*Aug. epist. ad  
Dardan. in fine.*

*S. Austine* saith plainly, that Christs true bodie can be but in one onely place of heauen. *Vbi totum presentem esse non dubites tanquam deum, & in eodem templo dei esse tanquam inhabitantem deum, & in loco aliquo cæli propter veri corporis modum.* Thou must not doubt (saith *S. Austine*) that Christ is wholly present euery where as God, and in the same temple of God, as God inhabiting it, and in some one place of

of heauen, for the manner of a true bodie. Lo, this graue father telleth vs, that Christ as God is euery where; but yet in respect of his true bodie, he is onely in heauen, and in some certaine place of heauen. Only in heauen, because the Scripture saith, That he shall be there till the worlds end, in some certaine place of heauen, to declare the nature and veritie of a true bodie indeed. So then, if he were present as the papists would haue him, his bodie should lose the nature and veritie of a true bodie indeed.

Againe in another place S. Austen hath these words; *Aug. de consecr. dist. 2. can. prima quidem.* *Donc seculum finiatur, suum est dominus, sed tamen etiam hic nobiscum est veritas domini; corpus enim in quo resurrexit, in vno loco esse oportet; veritas autem eius vbique diffusa est.* Our Lord is aboute vntill the worlds end, but yet his truth is with vs here; for the bodie of our Lord, wherein he rose againe, must needs be in one place; but this truth is diffused euery where.

Againe, the same S. Austen writing against Faustus the Manichee, hath these expresse words: *Aug. cont. Faust. lib. 20. ca. 11. to. 6* *Secundum presentiam corporalem, simul & in Sole, & in Luna, & in cruce esse non posset.* According to his corporall presence, it was not possible for him to be both in the Sunne, and in the Moone, and on the crosse, at one and the same time. O papists, answere if you can; if not, recant for shame.

### *The second Member. Of the Sacrifice of the Popish Masse.*

**T**He Papists teach and beleue as an article of Christian faith, That in their masse Christs true and reall bodie is truly and really sacrificed to God the father, vnder the forme of bread, as also his true and reall bloud vnder the forme of wine. Yet this implieth horrible impietie and brutish crueltie, as shall be prooued: and consequently, popish Masse is to be abhorred.

*Conc. trid. sess. 6. can. 2. die 17. sep. Bellar. li. 1. ca. 12. Aq. in. 3 p. q. 82. art. 4.*



Rom. 6. v. 9.

First, where the Apostle telleth vs, that Christ rising againe from the dead, henceforth dieth no more, because death hath no more dominion ouer him; the papists tell vs a contrarie tale, that Christ dieth euery day, nay, a thousand times a day, in the daily sacrifice of their masse: for with them all priests (the Pope, Cardinals, and some others excepted) doe ordinarily say masse euery day, and three masses vpon euery Christmas day. VVhich being so, and three hundred Iesuits and seminarie priests being this day in England and Scotland, as the Iesuites tell vs; an huge multitude of masses must be said daily in these realmes, and many times must Christ be put to death, so farre forth as in them lieth, though they pretend to honour him thereby.

Note this reason.

Bellar. de missa,  
lib. 1. cap. 2. col.  
957.

Vbi sup. col. 697.

Vbi sup. col. 1015.

Bellar. de missa.  
lib. 1. cap. ult.

Hebr. 9. ver. 17,  
25, 26, 27, 28.

For, as Cardinall *Bellarmino* graunteth freely, a sacrifice implieth intrinsically, the consumption of the thing that is sacrificed. I will not auouch any vntruth vpon any man (gentle reader) these are his owne words: *Sacrificium enim preter oblationem, requirit mutationem, & consumptionem rei quæ offertur*. For, saith *Bellarmino*, a sacrifice besides the oblation requires an alteration and a consumption of the thing which is offered.

Againe, *Bellarmino* in another place telleth vs, that the bodie and blood of Christ are offered in the masse, *verè & propriè*, truly and properly, vnder the formes of bread and wine.

Againe, *Bellarmino* saith in another place, that flesh and blood are not fit for meat, *nisi prius animal moriatur*, vnlesse the beast first die (and be slaine.)

Againe, the same *Bellarmino* teacheth the same doctrine, yet more plainely in another place. Thus doth he write: *Sacrificium enim verum & reale, veram & realem occisionem exigit, quando in occisione ponitur essentia sacrificij*. For a true and reall sacrifice requireth a true and reall killing, seeing that the essence of the sacrifice consisteth in the killing thereof. And in very deed, this is that constant doctrine which *S. Paule* doth inculcate to the Hebrewes.



So then, we see it cleare and euident by popish faith and doctrine, that Iesus Christ our sweet redeemer, must first be killed, then offered, lastly torne and consumed by the teeth of the sacrificing masse-priest; or els the popish masse cannot be perfect, as their most perfect doctor telleth vs.

For confirmation of this popish doctrine, it is a constant position and generally receiued axiome in the popish church, that by vertue of their consecratorie words, Christs bodie is put apart from his bloud, and his bloud apart from his bodie; and so Christ is there slaine by force of their consecration, though he still liue indeed, because the priests words haue not so much force as they imagin.

You shall heare *Bellarmines* owne words; *Nam in primis ideo in cæna seorsim consecratur corpus, & seorsim sanguis, vt intelligamus presentiam corporis & sanguinis in cæna, esse admodum occisi & mortui corporis.* For first, therefore is the bodie consecrate apart in the supper, and the bloud asunder, that we may vnderstand the presence of the bodie and bloud in the supper, to be there after the manner of a bodie slaine and dead. These are his words, and this which he thus delivereth, is the constant doctrine of the Popish Church. Whereupon it followeth of necessitie, that if any papist should haue said masse, *in triduo mortis Christi*, during Christs death; then Christs bodie by vertue thereof should haue been dead in one place, and his bloud in another place: for otherwise, Christ should haue been both quicke and dead at once, which implieth contradiction. *Aquinas* graunteth this illation, these are his words: *Ideo si in illo triduo mortis fuisset hoc sacramentum celebratum, non fuisset ibi anima Christi.* Therefore during Christs death, if this sacrament had been celebrated, the soule of Christ should not haue been in it.

*Bellar. de missa,  
lib. 1. cap. 12. col.  
1015. a.*

*Aquin. 3. p.  
q. 76. ar. 1.*

Secondly, if this popish kind of doctrine were true, these absurdities and grosse impieties must perforce follow hereupon, viz. that Christ the night before he was crucified, was both sitting at the table, and borne in his own hands,

Hebr. 9. v. 27.

Hebr. 10. v. 10.

ibid. v. 12.

ibid. v. 14.

Luke, 22. v. 20.  
Hebr. 9. v. 17.

hands, both liuing and dead, both visible and inuisible, both long and short, both broad and narrow, both light and heauie ; that he was a sacrifice for our sinnes, before he died for our sinnes ; that his sacrifice was either vnperfect in the former oblation in his last supper, or els that it was needlesse in his bitter immolation vpon the altar of the crosse. For as the Apostle telleth vs, Christ was not to offer himselfe often, as the high priest did, but once to the destruction of sinne, by the sacrifice of himselfe. These are his words, as the papists (our English Rhenists I meane) haue put them downe ; and as it is appointed to men to die once, and after this the iudgement : so also Christ was offered once, to exhaust the sinnes of many. Loe, Christ died but once ; and that one oblation was sufficient to take away all sinnes in the world. The word (exhaust) which the Rhenists vse, doth significantly expresse so much. But the words of S. Paul in another place are most manifest, and doe plainly conuince this truth : In the which will (saith S. Paule) we are made holy, euen by the offering of the bodie of Iesus Christ once for all. Againe thus : But this man, after he hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God. Againe in these words : For with one offering hath he made perfect for euer them that are sanctified. Loe, gentle reader, Christ, saith Christs apostle, made but one oblation ; Christ, say the papists, hath made many, and still maketh moe oblations. Christ, saith Christs Apostle, died but once on the crosse ; Christ, say the papists, dieth euery day in the masse. Christ, saith Christs apostle, made perfect, finished, and consummated mans redemption, with one onely sacrifice. Christ, say the papists, doth perfect and consummate his, with the daily sacrifice of the masse. Now, whether Christs apostle, or our papists be of better credit, let the indifferent reader iudge.

Thirdly, the cup is the new testament in my bloud saith Christ, which is shed for you. But a testament is not of force without the death of the testator, as S. Paul tea-

cheeth

cheth vs. And consequently either Christs bodie was not really offered in his supper, or at least it was a sacrifice of no force, value, or efficacie at all; for that it was not yet ratified by the death of the testator. Hereupon it followeth of necessitie, that when Christ saith in S. Luke, This *Luke 22. v. 20.* cup is the new testament in my b'lood: and in S. Matthew, *Math. 26. v. 28.* This is my blood of the new Testament: the sence is all one, most plaine, and cleare, viz. that the cup is a sacrament of the blood of Christ, and of the new Testament confirmed thereby; but indeed is no more really the blood of Christ it selfe, than it is really the new testament it selfe. For the expresse mention of remission of sinnes, is referred to the blood of Christ shed vpon the crosse, and not to the sacrament of his blood; seeing his blood was not shed in his supper, but in his bitter passion.

Fourthly, the Apostle saith flatly, *ἡ ἐν ἀγοράῃ τοῦ αἵματος*, there is not henceforth any oblation for sinne. But if Saint *Hebr. 10. 18.* Paule say truly, that there is no oblation for sinne, after Christs death on the crosse; then doubtlesse the papists must needs say falsely, that they haue a daily propitiatorie sacrifice in their popish masse. Neither will it serue their turne to answere, that it is the selfesame sacrifice of the crosse, but offered in another manner; for if that were true, then should their masse-sacrifice be of infinit value: which for all that, no papist dareth auouch. Nay, *Bellarmino* saith in plaine tearmes: *Valor sacrificij missæ finitus est.* The value or worth of the masse, is finit, not infinit. *Bellar. de missa, lib. 2. cap. 4. col. 1076.* And yet, if the value of the masse be not infinit, then doubtlesse, that sacrifice cannot be the sonne of God, for he is of infinit power, of infinit maiestie, of infinit value. Yea, whosoeuer denieth Christs bodie and blood, subsisting in the person of God by hypostaticall vnion, to be of infinit value, he is become a flat Arrian, beleeuing Christ to be pure man, and not God. And consequently, the papists, howsoeuer they thinke or speake of their masse, yet in making it a sacrifice, they must perforce be blasphemous against the sonne of God. Again, *Bellarmino*



Bellar. de missa,  
lib. 2. cap. 4. col.  
1076.

Conc. vni. sess. 6.  
can. 2. die 17. sep.

confesseth against himselfe vnawares, and against an article of popish faith, That their popish masse is not *verè & propriè*, truly and properly propitiarie : *Quod Christus nunc immortalis, nec mereri, nec satisfacere potest*. Because, saith Bellarmine, Christ now being immortall, can neither merit nor satisfie. But I am well assured, that their holy late councell of Trent teacheth otherwise. These are the words : *Et quoniam in diuino hoc sacrificio, quod in missa peragitur, idem ille Christus continetur, & incruentè immolatur, qui in ara crucis semel seipsum cruentè obtulit, docet sancto synodus sacrificium istud verè propitiatorium esse*. And because in this diuine sacrifice which is made in the masse, that same Christ is contained, and offered vnbloudily, who on the altar of the crosse once offered himselfe bloudily, the holy councell teacheth it to be a propitiatorie sacrifice truly & indeed. Loe, how the papists say and vsay : one while it is truly a propitiatorie sacrifice ; another while it cannot truly be so called. VVell, the Pope hath allowed Bellarmines doctrine, and he hath also allowed the Councell ; and yet wise men can see how they flatly disagree, and that in the highest point of their melodie.

De consecrat.  
dist. 2. can. hoc est

Fiftly, the Popes owne decrees doe seale vp this truth against the Pope, these are his words : *Sicut ergo celestis panis qui Christi caro est, suo modo vocatur corpus Christi, cum reuera sit sacramentum corporis Christi, illius viz. quod visibile, quod palpabile, mortale, in cruce positum est ; vocatur q. ipso immolatio carnis qua sacerdotis manibus fit, Christi passio, mors, crucifixio ; non rei veritate, sed significante mysterio ; sic sacrum fidei quod baptismus intelligitur, fides est*. As therefore the heauenly bread, which is the flesh of Christ, is after it manner called the bodie of Christ, when indeed it is the sacrament of Christs bodie, of that bodie which is visible, which is palpable, mortall, and nailed on the crosse : and that oblation of flesh which is made by the hands of the priest, is called Christs passion, death, crucifixion, not in the truth of the thing, but in a mysterie, which signifieth the thing : so the sacrament of faith, by which baptism is vnderstood, is faith.

Thus



Thus saith the text. Let vs now heare their own glossie vpon the same text, these are the expresse words : *Cœleste sacramentum quod verè representat Christi carnem, dicitur corpus Christi, sed improprie, vnde dicitur suo modo, sed non rei veritate, sed significati mysterio : vt sit sensus, vocatur Christi corpus, id est, significatur.* The heavenly sacrament which representeth Christs flesh truly, is called the bodie of Christ, but vnproperly, wherefore it is said, *suo modo*, after it manner, but not in the truth of the thing, but in the mysterie of the thing signified : that this may be the sence, it is called Christs bodie, that is to say, it signifieth his bodie.

Out of these golden words, deliuered as God would haue it by the pens of papists, to the confusion of all papists, I note first, that the holy and blessed bread of the Eucharist or Lords supper, is called the bodie of Christ. Secondly, that it is also called the passion & death of Christ. Thirdly, that it is not Christs bodie truly, properly, and in the truth of the thing. Fourthly, that it is Christs body, as the sacrament of baptism is faith. Fifthly, that it is not Christs bodie in truth, but in signification. Sixthly, that it is only called Christs bodie, because it is the sacrament of his body; as baptism is called faith, being only the sacrament of faith. Seuently, that it is Christs bodie, *improprie, suo modo, significati mysterio*; improperly, after a sort, in the mysterie of the thing signified : which words must be well remembred and marked. Lastly, that it is said negatiuely, *non rei veritate* : it is not Christs bodie, in truth, in deed, or in the veritie of the thing. These words are the very vpshot of the controuersie, they can admit no solution. For if Christs bodie were in the sacrament really and substantially, with bodie, flesh, bloud, sinews, bones, and quantitie, as the papists say and belecue; then doubtlesse he should be there *in rei veritate*, in the truth of the thing, euen in that true bodie which was borne of the blessed virgin, the true mother of true God and true man. Answer papists, if ye can, or els come home, and yeeld to the truth for shame.

*The third Member. Of the barbarous and plaine  
villanous proceeding against Berenga-  
rius, for deniall of the abouenamed  
popish sacrifice.*

*De consecrat.  
dist. 2. can. Ego  
Berengarius.*

POpish decrees tell vs a long tale of one *Berengarius*, sometime deacon of a church in Gaunt, who held a doctrine surely grounded vpon the holy scriptures, but wholie opposite to the late popish faith; viz. That the bread and wine in the holy Eucharist, after Christs words vttered, which they call consecration; are onely the sacrament, and not the true bodie and blood of our Lord Iesus Christ; and that they cannot sensuallie or sensibly, (for so their owne word *sensualiter* signifieth) bee handled or broken with the hands of the priests, or torne with the teeth of the faithfull. For this opinion so settled vpon Gods word, as all the cursed Romish brood, are not able in truth to gaine say the same; Pope *Nicholas* with his Romish synod, did so cruelly proceed against the fillic deacon, as he must needs either abiure and renounce the truth, or else betake himselfe to be burnt with popish fire and faggot out of hand. In regard whereof, the poore deacon ouercome with humane frailtie, yeelded at least in shew of wordes, to their most wicked, cruell, and very barbarous, or rather villanous suggestion. Then the Pope and Councell set downe the forme of words, which he should pronounce, the summe whereof I haue already alleaged: who as list may read the words at large, in the place quoted in the margent. I omit the wordes, because they are long and tedious: onely I wish the reader to obserue seriously with me, (for this reason can neuer be answered till the worlds end) that it is an article of popish faith, (oh horrible blasphemie) That the true and reall body of the sonne of God, which was borne of the vigin *Marie*, and sitteth at the right hand of God the father omnipotent and all sufficient, is torne in pieces with  
the

the teeth of the faithfull, and broken asunder with the hands of the priest, in their idolatrous masse. For these are the words of the popish synod; *Manibus sacerdotum frangi, & fidelium dentibus atteri*. Which wordes are so fully farced with blasphemie, and repugnant to the truth, that neither *Melchior Canus*, nor the popish glosse, nor *Bellarmino*, can tell how to shuffle vp the same, but with shame inough, they passe it ouer as they can. *Bellarmino*, who is as it were the Popes owne mouth, writeth in this manner; *Respondeo, nunquam fuisse questionem, an Christi corpus vere ut est in se frangeretur manibus, & dentibus tereretur; certum enim est, & semper fuit, Christi corpus incorruptibile nunc existens, non posse frangi & teri, nisi in signo siue sacramento: ita ut dicatur frangi ac teri, cum signum eius, id est, Species panis frangitur, & teritur*. I answer (saith the Iesuite) that question was neuer made, if the body of Christ as it is in it selfe, were truely broken with hands, and torne with teeth; for it is and and euer was certaine and sure, that Christs bodie being now incorruptible, cannot be broken and torne, saue onely in a signe or sacrament; so as it may be said to be broken and torne, when the signe thereof, that is to say, the forme of bread is broken and torne.

*Bellar. de cor.  
lib. 2. cap. 8. d.*

Out of these words I note first, that by the Popes owne doctrine, (for the Iesuites doctrine is the doctrine of the Pope, seeing the Pope hath approoued it,) Christs bodie cannot be broken or torne, truely and indeede. I note secondly, that the Pope and his Councell decreed the contrarie doctrine, and that as an article of popish faith; when they compelled *Berengarius*, to confesse it with his mouth, and to beleue it with his heart, and did also publish the same, *per vrbes Italie, Germanie, & Gallie*, through the cities of Italie, France, and Germanie: for so saith the decree, *Ego Berengarius*. I note thirdly, that it is truely said, Christs bodie is broken; because the forme of the bread is broken, as popish doctrine teacheth vs. For we see here, that this is all that the papists can say for themselves: and vpon this strong foundation, and in-



uincible bulwarke, I inferre this golden and euident collarie; viz. That if it be true to say, Christs bodie is broken and torne, because the signe of his bodie is broken and torne; then truely may wee say, and truelie doe we say, that Christs bodie is in the Eucharist, because the signe of his bodie is there, because the sacrament of his bodie is there, because the representation of his bodie is there. And much more truly might Christ himselfe say, This is my bodie, when he gaue the signe and sacrament of his bodie. I note fourthly, that it is the constant doctrine of the church of England (which also many other reformed churches approoue therein) that Christs bodie is receiued, broken, torne, and consumed with mouth and teeth, figuratiuely, significantly, mystically, sacramentally. And consequently, if the papists would be iudged by this doctrine, which by the pen of the Iesuit *Bellarmino* they here deliuer, the controuersie would soone be at an end. But I must needs tell the reader, what the Popes owne glosse teacheth vs: it is singular and worthie to be noted, these are the words: *Nisi sane intelligas uerba Berengarii, in maiorem incidēs hærēsīm, quā ipse habuit; & ideo omnia referas ad species ipsas, nam de corpore Christi partes non facimus.* Vnlesse thou vnderstand the words of *Berengarius* soundly, thou shalt fall into a greater heresie than he had; and therefore thou must referre all things to the formes, for of Christs bodie we make no parts. Marke these words, gentle reader, for they are important: They teach vs plainly, that it is a most dangerous thing to relie vpon popish decrees, euen then when they pretend to reforme the church, and to condemne heresies.

*Gloss. de Conf.  
dist. 2. cap. ego  
Berengarius.*

*S. Austen* confirmeth the doctrine, which the Pope compelled *Bellengarius* to abiure, and that in many places of his workes; one onely assertion I will now set downe. These are his words: *Illi manducabant panem dominum; ille, panem domini contra dominum.* They (the other Apostles) ate the bread, that was the Lord, he (*Iudas*) ate (not our Lord, but) the bread of our Lord, against our Lord.

*August. in Ioan.  
tract. 9.*

Note



Note these words, gentle reader, and marke them seriously. S. *Austen* telleth vs, that the bread which the other Apostles ate, was our Lord; yet that which *Iudas* receiued, was but the bread of the Lord. This assertion confoundeth the papists. For, if our Lord and maker be present really, in flesh, bloud, and bone, vnder the accidents of bread; and that so long as the same accidents remaine vncorrupt, as the popish faith holdeth: then doubtlesse *Iudas* should haue receiued his redeemer; the perforce *Iudas* should also haue receiued *panē dominū*; the *Iudas* could not by any possibilitie haue barely receiued *panem domini*, which yet S. *Austen* affirmeth most constantly. For first, if it were true, that after popish supposed consecration, the substance of bread were transubstantiated into Christs naturall bodie, as it truly consisteth of flesh, bloud, and bone: and againe, if it were also true, that the selfesame bodie remained vnder the forme of bread, vntill it were corrupted, then let all the papists in England, with the best aduise of all their adherents and brother papists elsewhere in Europe, tell me how *Iudas* could receiue (*panem domini*) the bread of our Lord, and not (*panem dominum*) the bread which is the Lord, as S. *Austen* plainly auoucheth, that is, how *Iudas* could receiue the forme, with the flesh, bloud, and bones, of Christs organically and naturall bodie hidden vnder the same; and for all that, not receiue Christ himselfe, and *panem dominum*, as the other Apostles did. Let them I say tell me this, and I herewith promise to subscribe, and neuer henceforth to write against them or any part of their popish doctrine. If they will not this doe, because they cannot (for if they can doe it, all the world must thinke they will doe it, for their owne credit and the credit of their cause) then doubtlesse, if the feare of God be before their eyes, they will acknowledge the truth, and with open mouth confesse the same. *Corde enim creditur ad iustitiam, & ore confessio fit ad salutem.*

Rom. 10. 7. 10.

*The fourth Member. Of the apparent contradictions in the Popish masse.*

*Bellar. de Eu-  
charist. lib. 1.  
cap. 3. col. 474.*

*Hebr. 10.*

**F**irst, the papists tell vs, that Christs bodie in their masse, is the selfesame bodie that was nailed on the crosse. And withall they tell vs, that it is a figure of the same bodie. That it is a flat contradiction, their owne deare Cardinall Bellarmine shall tell them : These are his words : *Figura necessario, inferiores esse debent rebus figuratis.* Figures of necessitie must be inferiour to the things figured by them. And this doctrine is most true indeed, as S. Paul discourseth to the Hebrewes. Now would I know of the papists, if they can say ought for the life of their masse, how Christs bodie in the masse being the selfesame bodie *numero*, as they teach and beleue, can be inferiour to Christs bodie on the crosse ; how it can be both inferiour and superiour to it selfe ; how it can be both of greater and lesler value than Christs body on the crosse, being euer the selfesame bodie on the crosse.

Secondly, the papists tell vs, that Christs naturall bodie is contained in a little round cake, or vnder the accidents and forme of bread. Now would I know of the same papists, how the bigger can be contained of the lesler, how a bushell can be couched in a pecke, how a great oxe can be closed vp in a little calues bellie. For all these im-  
plie euident contradiction.

*Bellar. de Eu-  
charist. lib. 1.  
cap. 2. col. 472.*

Thirdly, the papists tell vs, that Christs bodie is truly broken. For these are the Iesuit Bellarmines words : *Denique, in concilio Romano sub Nicolao 2. compulsus est Berengarius confiteri, Christi corpus sensualiter sacerdotum manibus tangi & frangi.* Finally, in a councell at Rome vnder Pope Nicholas the second, Berengarius was compelled to confesse, that Christs bodie is sensuallie touched and broken with the priests hands.

Now would I know, how it can be true, that Christs  
bodie

bodie is broken, and also true, that it is not broken, speaking of the same bodie at the same time. Let all papists answere, and tell me if they can, how it implieth not contradiction. For to say, that not the bodie but the accident of bread is broken, is too too childish and friuolous. The reason is euident, because *Berengarius* (ô cruell impietie) was compelled to confesse, that Christs bodie was sensually broken.

Fourthly, the papists tell vs, that the pronouncing of these words by a priest (This is my bodie) do make Christs bodie present in their masse, and also in other places: in somuch (marke well gentle reader what I say) that if a popish priest come into a great market place, where there is great store of wheat bread, though a thousand or moe loaves in number, and there looking on the bread, shall pronounce the said words, with intention to consecrate, then forthwith euery loafe is God almightie, and the people must adore the same. Triall hereof was once made *de facto* in Italie, as my selfe being in Rome, heard from the mouth of a Iesuit. For, as the Iesuit reported, a priest being degraded and designed to die, as he passed in the street by a bakers house, beheld a great quantitie of wheat bread, and recited these words (*Hoc est corpus meum*) and told the people, that he had consecrated the said bread. VWhereupon consultation was had out of hand among the learned, and sentence giuen, that euery loafe was God almightie: and the bread was caried away with great solemnitie, reuerence, and such adoration as was due to the sonne of the euerliuing God. Now would I know, when the priest hath pronounced three of the said words, *viz.* (*hoc est corpus*) what is become of the bread afore him. For if they answere, that it is Christs bodie: then will it follow to their shame, that one of the words of their consecration is of no force; which to die for it, the papists may not admit. If they say, that a part of Christs bodie is then wrought really, by vertue of the said words, then will it follow to their greater shame, that Christs bo-

This is a great wonderment, and extreame popish follie.



die is really torne in pieces, by force of their bloodie and most cruell masse. If they say, that nought is indeed effected, vntill the last syllable of the last word be pronounced; then will it follow to their confusion, that of foure words wherein consisteth their whole consecration, three are of no vertue, force, or efficacie, but stand as cyphers to fill vp the place, and to make a shew of that which is not.

Fiftlie, *Durandus* telleth vs, that onely the forme of bread is chaunged, and that the matter of bread remaineth still in the Eucharist. *Rupertus* the popish Abbot holdeth, that the bread is vnited hypostaticallie to the son of God. *Caictanus*, *Henricus*, and *Capreolus*, are of another opinion: *Iohannes Parisiensis* held also that the bread was assumed, but in a different manner from the opinion of *Rupertus*. Another opinion, affirmeth the annihilation of the bread: but the Iesuit *Bellarmino* holdeth with their Councell of Trent, that the bread is transubstantiated into the bodie of Christ.

Sixtly, the papists tell vs, that when the priest is at masse, then all spectators must adore that which he holdeth ouer his head, and constantly belecue it to be their maker and redeemer of the world: and if any hold contrarie opinion, or teach the contrarie doctrine, that person must be burnt with fire and faggot for his paines. But yet for all this the popish faith telleth vs, that if either the priest want intention to consecrate, (which often chaunceth, or at least may chaunce, by reason of wandering imaginations) or of purpose meaneth not to consecrate, or of negligence omitteth, or miscalleth any word of consecration; then by popish doctrine, faith, and religion, the thing adored for God almightie, is but pure bakers bread; and consequently, the adorers thereof become idolaters, worshipping a piece of bread for the euerliuing God.

Seuenthly, the papists tell vs, that many priests are appointed at once to pronounce the words of consecration,  
in



in the Romish Church Lateran when they are made priests. But they cannot tell vs, how many gods, or how many times God is made in one and the same piece or cake of bread, in and at that masse of the newlie made priests. For they are all appointed to consecrate, they doe all pronounce the wordes, they are all bounden to haue intention, and they all haue the fit and requisite matter to worke vpon: but when the principall actor and chiefe agent, to wit, the bishop, is at the last syllable; then some of the rest be in the midst, some toward the end, some in one place, some in an other, neuer one iumping with other in that instant, in which they should their bread-god make. For of this dreadfull myserie, there are three solemne dissonant opinions. Pope *Innocentius* holdeth, that they all doe consecrate: *Durandus* auoucheth, that that priest onely consecrateth, which with greatest speed first commeth to the end: but Cardinall *Caic-  
tanns* hath a different consideration. Now would I know,

*Ioseph. Angl. in  
4. f. pag. 130.*

how these so different popish opinions, in a matter  
of so great importance, can be reconciled  
and salued from contradiction. Answer  
papists if you can, or else relent  
and yeeld to the truth  
for shame.



## The third Article. Of popish dispensations.

Anoninus, 3.  
par. iii. 22. cap.  
5. 5. 8.



*N*toninus sometime archbishop of Florence, comming as ambassadour from the Pope, telleth vs, if wee may belecue him, that the Pope is Christs vicar vpon earth, and hath equall power with God almightie. These are his owne expresse words; *Cum autē vicarius Christi sit Papa, nullus potest seipsum subtrahere ab obedientia eius de iure, sicut nullus de iure potest se subtrahere ab obedientia Dei. Et sicut recepit Christus a patre ducatum & sceptrum ecclesie gentium ex Israel egrediens, super omnem principatum & potestatem, & super omne quodcumq; est, ut ei genua cuncta curvantur; sic ipse Petro & successoribus eius, plenissimam potestatem commisit.* For seeing the Pope is the vicar of Christ, none can lawfully withdraw himselfe from his obedience, as none can lawfully withdraw himselfe from Gods obedience. And as Christ receiued of his father, the dukedome and scepter of the Church of the gentiles arising of Israel, ouer all principallitie and power, and aboue euery thing that hath being, that to him euery knee may bend: euen so Christ hath committed most full power to Peter and his successors.

Aug. de Anch.  
in summa, pag.  
152.

The famous popish frier, *Augustinus de Ancona*, in that booke which he dedicated to Pope Iohn the twelfth of that name, singeth the same song, and affirmeth the Pope to haue the same power. These are his expresse words; (*Papa*) *tanquam vicarius Dei filij celestis imperatoris, iurisdictionem habet vniuersalem super omnia regna & imperia.* The Pope, as he that is the vicar of the sonne of God the heauenly emperour, hath vniuersall iurisdiction ouer all kingdoms & empires.

Many

Many other papists haue the like testimonies, but they are needlesse, seeing the Pope is a sufficient witnes against himselfe, hauing often reduced their assertions to actuall execution. For the Pope hath often by his wicked and execrable dispensations taken vpon him to dissolue that matrimonie which is firme and stable by Christs owne institution. The former part is prooued by their learned canonist *Martinus Nauarrus*, in these expresse wordes: *Dinitur (matrimonium) ante consummationem, per dispensationem papae iusta de causa factam.* Matrimonie is dissolued before consummation, by the Popes dispensation vpon iust cause graunted. Now to prooue that the Pope may this doe, *Nauarre* taketh it for a good ground, that the Pope hath practised the same. Thus doth he write: *Quorum opinio adeo observatur, quod etiam ter vel quater ad petitiones consilio meo antequam in vibem venissem oblatis, Paulus 3. & Pius 4. per suas dispensationes, dissoluerunt quadam matrimonia omnino clandestina nondum consummata, in remedium animarum alioquin probabiliter periturarum.* VVhose opinion (he speaketh of the Canonists) is so obserued, that three or foure times before my comming to Rome, vpon petitions made by mine aduise, Pope *Paulus* the third, and Pope *Pius* the fourth, with their dispensations dissolued certaine secret matrimonies not yet consummate, for the safegard of souls, which by likelihood would otherwise haue perished.

And another famous popish Canonist *Conarruias* affirmeth, that Pope *Paulus* the fourth and *Iulius* the third dispensed in like manner. These are his words: *Nec me latet Paulum quartum summum ecclesie pontificem, anno 1558. hac usum fuisse dispensatione quibusdam ex causis, quas iustissimas esse idem summus ecclesie præsul existimauit. Idem Paulo ante Iulius tertius secerat in eodem matrimonio, cum ecclesie vniuersali præsiderit.* Neither am I ignorant, that Pope *Paul* the fourth put this dispensation in practise, for certaine causes which the same Pope thought to be most iust. *Iulius* the third, when he was Pope, in the like case graunted the like dispensation. Thus we see the former part of mine assertion to be most

sufficiently prooued, viz. that the Pope taketh vpon him to dissolue lawfull and perfect matrimony. Now for procfce of the latter, viz. that wedlocke before consummation or copulation, is firme and perfect, and cannot be dissolved by the power of man: Christs owne words are a sufficient ground. *Quod deus coniunxit, homo non separet.* That which God hath conioyned, let not man put asunder. And in another place Christ hath these words: *Omnis qui dimittit uxorem suam, & alteram ducit, mæchatur.* Euery one that putteth away his wife, and marrieth another, committeth adulterie.

Math. 19. v. 7.

Luke, 16. v. 18.

1. Cor. 7. v. 10.

S. Paule vpon the same argument deliuereth the like doctrine in these words: *His autem qui matrimonio iuncti sunt, precipio non ego sed dominus, uxorem à viro non discedere; quod si discesserit, manere innuptam, aut viro suo reconciliari, & vir uxorem non dimittat.* Those that are married commaund not I, but the Lord, that the wife depart not from her husband: but if she shall depart, then to abide vnmarried, or to be reconciled to her husband.

Thus saith S. Paul, and thus saith Christ himselte, that man and wife ioyned by Christ, must abide during life together, or liue vnmarried, and not be seuered by the Popes dispensation.

And it will not helpe the Pope to say as the Iesuit Belarmine doth, and others with him, That Christ only speaketh *de matrimonio consummato*, and that *matrimonium ratum*, with which the Pope dispenseth, is not *de iure diuino*.

For first, if *matrimonium ratum* were not *de iure diuino*, the greatest popish doctors would not denie the Popes dispensation therein.

Secondly, Christ speaketh absolutely, and maketh no mention of copulation or popish consummation at all.

Thirdly, matrimonie with papists is a diuine sacrament, and consequently, it both is perfect without carnall copulation, and also indispensable by the power of man. For as their owne famous doctor Melchior Canus saith: *Sanctus spiritus & sacramenti gratia, per coitum non datur.* The holy



holyg<sup>h</sup>ost and the grace of sacrament is not giuen by copulation.

Fourthly, it followeth hereupon, that matrimonie is not fully perfect in the popish church, because copulation followeth a good while after.

Fifthly, because it is absurd to say, that it beginneth to be a sacrament by carnall copulation, and was not a sacrament by the priests action.

Sixtly, it followeth hereupon, that there was not perfect matrimonie betweene *Adam* and *Eue*, for their matrimonie was in the state of innocencie, and before all carnall copulation.

Seuenthly, because if matrimonie be not *de iure diuino*, euen before copulation, there is no cause why both parties agreeing together, may not release the bargaine, and quite dissolue the contract. For as the law saith, *Quisque potest suo iuri cedere*. Euery man may yeeld vp his right : which thing, all, as well Canonists as Diuines, admit for good in *sponsalibus*.

Eightly, it followeth hereupon, that the marriage betweene the blessed virgin and *S. Ioseph*, was not perfect matrimonie : for there doubtlesse wanted carnall copulation ; but the angell of God feared not to call her *Iosephs* wife. Maith. 1.

*S. Ambrose* hath these words : *Non enim defloratio virginitatis facit coniugium, sed pactio coniugalis*. For not the deflouring of virginities maketh wedlocke, but the coniugall covenant. Ambros. de in-  
stit. virg. cap. 6.

*S. Austens* iudgement herein is most cleere and euident. These are his words : *Cum igitur ipse narret, non ex concubitu Ioseph, sed ex Maria virgine natum Christum, vnde eum patrem eius appellat, nisi quia & virum Mariæ rectè intelligimus sine commixtione carnis, ipsa copulatione coniugij*. VVhen therefore he telleth vs, that Christ is not borne of *Iosephs* copulation, but of the virgine *Mariæ* ; vpon what ground doth he call him his father, but onely for that we doe rightly conceiue him to be *Maries* husband without the commixtion of flesh, August. de con-  
sens. nang. lib. 2.  
cap. 1. 10. 4.

flesh, by the very copulation of wedlocke.

*Augustin. de  
nuptijs & con-  
cupisc. lib. 1.  
cap. 11. tom. 7.*

The same father writing to *Valerius*, discourseth of this matter at large, and among many other notable sentences setteth downe these words: *Quibus vero placuit, ex consensu ab usu carnalis concupiscentia in perpetuum continere, absit ut inter illos vinculum coniugale rumpatur. Sequitur neque enim fallaciter ab angelo dictum est ad Ioseph, noli timere, accipere Mariam coniugem tuam.* They that were content by mutuall consent to abstaine for euer from the vse of carnall copulation, God forbid, that betweene them should be dissolued the bond of wedlocke. For the Angell did not speak deceitfully to *Ioseph*, when he willed him not to feare to take *Marye* his wife vnto him.

Thus we see it cleare, that the pope taketh vpon him that power and authoritie which is proper to God alone: for he practically auoucheth (as I haue prooued by his owne deere doctors) that his dispensations are of force to vnmarrie and put asunder those persons whom God himselfe hath ioyned together in holy wedlocke. And contrariwise (as I shall prooue vnto you) he practically hath taken vpon him to ioyne in wedlocke those persons, to whom God himselfe hath forbidden marriage. I will omit knowne examples, and alledge one only not knowne to many; which as it is rare and notorious, so is it able to prouoke all that heare it, to exclaime against the execrable practise of the Pope.

*Antonin. 3. p.  
iii. l. cap. 11.  
prope fin.*

*Antoninus*, a man of no small credit (for he was an archbishop of the popish stampe, and by the Pope reported for a saint) hath these very wordes: *Reperitur tamen papa Martinus quintus dispensasse cum quodam, qui contraxerat & consummauerat matrimonium cum quadam eius germana.* Neuertheless, it is knowne, that Pope *Martin* the fift did dispense with one who had contracted and consummate matrimony with his owne naturall and full sister, of the same father and same mother, for so much the word (*Germana*) doth import. Behold here, gentle reader, the excellencie of holy poperie: and if thou desirest more of such melo-

*Fateetur Duran-  
dus olim papam  
dispensando er-  
rass. lib. 4. sent.  
dist. 7. q. 4. in  
fine.*

die,

die, thou mayest find it in my booke of Motiues. But this here is a sufficient antepast for all our English Iesuits and Iesuited popelings. None are so ignorant, but they know that onely God can giue licence to marrie a mans owne naturall sister. Answered papists if ye can, or els yeeld vnto the truth for shame.



## The fourth Article. Of originall concupiscence in the regenerat.



**S**aint *Paule* throughout the whole sequent chapter to the Romans, proueth *Rom. 7.* originall concupiscence in the regenerate to be sinne. But the papists cannot abide to heare this doctrine, they stop *Psal. 58. v. 6.* their eares against the charmer, though he charme neuer so wisely. And why, I pray you? because forsooth it ouerthroweth their holy so supposed iustifications, their inherent purities, their mutuall satisfactions, their condigne merites, their pharisai-call supererogations. And yet *Petrus Lombardus* their famous master of sentences (whose book to this day is publickely read in their schooles of diuinitie) vtterly condemneth their damnable doctrine in this point. These are *Lombard. lib. 3. sent. dist. 19.* his expresse words: *Secundum animas vero iam redempti sumus ex parte, non ex toto; à culpa, non à pœna, nec omnino à culpa, non enim ab ea sic redempti sumus, vt non sit, sed vt non dominetur.* But touching our soules, we are redeemed in part, not wholly, from the sinne, not from the paine, neither wholly from the sinne or fault. For we are not so redeemed from it,



Now must the  
papists per-  
force either re-  
cant their do-  
ctrine, or els  
crie fire and  
faggot for  
their chiefe  
master.

that it be not (in vs) but that it rule not (ouer vs.) Thus writeth the worshipfull popish master, our reuerend father *Lombard*: out of whose words we may gather with facilitie so much as will serue our turne against the papists. For first he saith we are redeemed in part, but not in the whole. Secondly, that we are not wholly redeemed from sinne. Thirdly, he telleth vs how we are redeemed from sinne, viz. that albeit sinne still remaine in vs, yet hath it not such dominion ouer vs, that it can enforce vs to consent thereunto. Loe, this doctrine is not mine, but the flat doctrine of the papists, which I learned of that great papist, who for his learning was surnamed the master of sentences, and to this day is publickly read in their diuinitie schooles.

*Rom. 7. v. 25.*

Touching *S. Paule*, he saith first in this manner: I my selfe with the mind serue the law of God, but with the flesh, the law of sinne. Out of these words I note first, that the Apostle speaketh of the regenerate throughout this whole chapter, because he nameth himselfe, who was Gods chosen and elect vessell. For which respect, and the like expressed in the seuenth chapter to the Romanes, *S. Austen* changed his opinion, and graunted *S. Paule* to speake here of the regenerate. I note secondly, that the elect and regenerate doe serue the law of sinne. I note thirdly, that the best liuers are so farre from meriting *ex condigno*, grace and glorie, that they deserue in rigour of iustice, eternall death, because death is the reward of sin. VVhich for that *S. Austen* could not well digest at the first, he thought that *S. Pauls* words were to be vnderstood of the reprobate, and not of the elect and godly sort: but when he had pondered the Apostles discourse and words more seriously, he changed his opinion. This is confirmed in the selfesame chapter in these words: But I see another law in my members, rebelling against the law of my mind, and subduing me vnto the law of sinne, which is in my members. By these words it is euident, that albeit *S. Paule* were the child of God, yet could he

*Aug. li. i. retract  
cap. 22. p. 23.*

*Rom. 7. v. 23.*



not merite any thing in Gods sight: but rather in rigour of iustice prouoke Gods heaue displeasure against him: For where or what could be his merite, who was prisoner to the law of sinne? Againe, the same is confirmed in these words: For I do not the good which I would, but the euill which I would not, that doe I. Thus saith S. Paule. And doubtlesse, since he did the euill which he would not, he sinned, though he were regenerate: and in that he sinned, he was guiltie of damnation, because death is the stipend of sinne. For this cause grauely saith S. Austen: *Cum deus coronat merita nostra, nihil aliud coronat, quam munera sua.* VVhen God crowneth our merites, he crowneth nothing els but his owne gifts. Againe, the same is confirmed in these words, For the law is spirituall, but I am carnall sold vnder sinne. Thus saith S. Paule of himselfe. And yet it is most true, that one vnder the burthen of sinne can merite nothing saue hell fire and eternall paine. Againe, the same is confirmed in these words: If I do that I would not, then it is not I that doth it, but sinne that dwelleth in me. Loe S. Paule graunteth that to be sinne in himselfe, which yet himself consenteth not vnto. And that he speaketh of originall concupiscence, which remaineth in the regenerate after baptisme, it cannot be denied. And it will not serue the turne, to say as Bellarmine doth, viz. that originall concupiscence remaineth after baptisme, but is no sinne at all: and, that it is called sinne onely in this respect, because it prouoketh a man to sinne; as a mans writing is called his hand, because it is written with his hand. For first, their owne master *Petrus Lombardus* graunteth it to be sinne, euen as S. Paule doth. Secondly, it causeth man to serue the law of sinne, which seruice can neuer be but sinne. Thirdly, S. Paule saith, he doth that ill which he would not, and that which he doth hate. All which must needs be meant of sinne.

That concupiscence remaining after baptisme, is truly called sinne, the papists themselues confesse vnawares in a maine point of doctrine and settled ground of their religi-

on. Marke well gentle reader what I shall deliuer in this behalfe.

God chose all in Christ that shall be saued before the foundation of the world : and likewise reprobated al both negatiuely and positiuely (that I may vse their schoole-terms:) but positiuely, for the foresight of original sinne. For the prooffe hereof, it will suffice to alledge the words of our papists at Rhemes, in their notes vpon the new testament. Thus doe they write : So likewise, God seeing all mankind, and euery one of the same, in a generall condemnation and masse of sinne in and by *Adam*, deliuereth some and not other some. These are their own words: and that which they teach, is the common doctrine of the Romish church. Againe, the same Rhemists in the chapter afore quoted haue these words: by the same example of those twins, it is euident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods fauour before others by their owne merits: because God when he made choise and first loued *Iacob*, and refused *Esau*, respected them both as ill, and the one no lesse than the other guiltie of damnation for originall sinne, which was alike in them both. And therefore where iustly he might haue reprobated both, he saued of mercie one. This is that strong foundation, whereon the papists thinke predestination to be built: the which I willingly doe admit, as which will make good my positiō euen against themselves. For seeing as they grant. That God beholding all in a generall condemnation for originall sinne, saue the elect of mercie, and iustly decreeth to condemne the reprobate for originall sinne: it followeth of necessity, that either some reprobate shall be saued, which the papists neither dare nor may auouch, or els that concupiscence remaining after baptisme, is sinne indeed, which is the doctrine I defend. The consequence and illation is euident. For if originall sinne be truly remitted in baptisme, and be not truly sinne in the baptised, then can none be iustly damned that are baptised: for how

shall

Rh. mes. test. in  
Rom. 9. v. 14.

Rhem. Rom. 9  
v. 11.

Marke wel this  
Dilemma.

*Unde per actualia,  
& propria  
sua peccata  
quid ni?*

shal they be iustly condemned, for that which is remitted: it cannot be. And to graunt that all baptised persons shalbe saued, is most absurd; neither can I thinke any papist so senselesse, as to affirme the same. For to name one for all: their Pope Boniface the eight, who (as their owne deere frier Caranza saith) entred into the popedome as a foxe, reigned in it as a wolfe, and died in the end as a dog; is not I trow a saint in heauen; and yet must we thinke he was baptised, or els a terrible *vx vobis* will fall vpon our papists.

*Caranza in summa conciliorum, fol. 369.*

Now because the papists vse to boast, that S. Austen is on their side, I will prooue at large, that he defendeth this my doctrine here deliuered: and that I purpose in God to doe so plainly and euidently, as none can stand in doubt thereof, that shal seriously ponder my discourse.

*The first place of Saint Austen.*

*Sicut cecitas cordis, quam solus remouet illuminator Deus, & peccatum est quo in deum non creditur; & pœna peccati, qua cor superbum digna animaduersione punitur: & causa peccati, cum malum aliquid cœci cordis errore committitur; ita concupiscentia carnis, aduersus quam bonus concupiscit spiritus, & peccatum est, quia inest illi inobedientia contra dominatum mentis: & pœna peccati est, quia reddita est meritis inobedientis; & causa peccati est, defectione consentientis, vel contagione nascentis.* Like as the blindness of heart, which onely God the illuminatour doth remooue, is sinne, through which man beleeueth not in God; and the punishment of sinne, wherwith a proud heart is iustly chastened; and the cause of sinne, when through the blindness of heart any euill is committed; euen so concupiscence of the flesh, against which the good spirit conueth, is sinne, because there is in it disobedience against the gouernment of the mind: and also a punishment of sinne, because it was rendred to the merits of the disobedient; and it is also the cause of sinne, by defection of him that consenteth, or by contagion of the child that is borne.

*Aug. lib. 5. cont. Iulian. cap. 3. tom. 7.*



In these wordes, Saint *Austen* expresseth three things precisely; first, that concupiscence in the regenerate, is the punishment of sinne; secondly, that it is the cause of sinne; thirdly, that it is sinne it selfe. VVhich three, S. *Austen* doth not onely distinguish, but withall he yeeldeth three seuerall reasons for the same: and that he speaketh of the regenerate, it is euident in this; because he speaketh of that concupiscence, against which the good spirit striueth. Most impudent therefore are the papists, when they auouch with open mouth, that Saint *Austen* onely calleth it sinne, because it is the cause of sinne. And the gentle reader may here also obserue, that S. *Austen* compareth concupiscence of the flesh, with that blindness of heart which breedeth infidelity in man: which how great a sinne it is, euery one can tell.

*The second place of Saint Austen.*

*Aug. contr. Iulian. lib. 6. cap. 8. 10. 7.*

**N***Equē enim nulla est iniquitas, cum in vno homine vel superiora inferioribus turpiter seruiunt; vel inferiora superioribus contumaciter reluctantur, etiam si vincere non sinantur.* For it is some iniquitie, when in one man, either the superiour parts shamefully serue the inferiour; or the inferiour partes stubbornly striue against the superiour, although they be not suffered to preuaile.

These words of Saint *Austen* are so plaine, as the papists cannot possible inuent any euasion at all. For he saith in plaine and expresse tearmes; that the rebellion which is betweene the flesh and the spirit, is sinne; yea, that it is euen then sinne, when it is resisted, and cannot preuaile. At which time and in which respect, the papists will haue it to be merite, but no sinne at all. Behold a flat contradiction, it is sinne, saith Saint *Austen*: it is merite and no sinne, say the papists.

*The third place of Saint Austen.*

*August. de nup. iij. & concupis. lib. 1. cap. 25. 10. 7.*

**S***I in parente baptizato potest & esse & peccatum non esse, cur eadem ipsa in prole peccatum est? ad hac respondetur, d. mitti concupiscentiam*



*piscentiam carnis in baptismo, non ut non sit, sed ut in peccatum non imputetur. Sequitur, non ergo aliquid remanet quod non remittatur, cum sit sicut scriptum est, propitius dominus omnibus iniquitatibus nostris; sed donec fiat & quod sequitur, qui sanat omnes languores* Ps. 103. v. 3.  
*tuo, qui redimet de corruptione vitam tuam: manet in corpore mortis*

*huius carnalis concupiscentia.* If concupiscence can both be in the baptised parent, and withall be no sinne, why is the selfe same made sinne in the child? to this, this is the answer: that the concupiscence of the flesh is forgien in baptisme, not so that it remaine not, but so that it is not reputed for sinne. Not any thing therefore remaineth, which is not forgien, seeing that is done which is written, God is mercifull to all our iniquities: but vntill that be done also which followeth: which healeth all thine infirmities; which redeemeth thy life from corruption: carnall concupiscence abideth in the bodie of this death.

Saint *Austen* in these wordes sheweth plainely, that concupiscence remaineth aswell in the baptised parent, as in the vn baptised child; yet with this difference, that it is sinne in the parent, though not for sinne imputed; but in the child it both is sinne, and is also so reputed. And the reader must not forget, that Saint *Austen* saith, Nothing remaineth which is not forgien. He doth not say, Nothing is sinne that remaineth; or thus, No sinne remaineth: but thus, Not any thing remaineth, which is not remitted. As if he had said, sinne indeede remaineth still in the baptised, but shall not be imputed to the faithfull. Marke well gentle reader, the phrase which Saint *Austen* here vseth. It is forgien that still remaineth, saith Saint *Austen*; or, not any thing remaineth, which is not forgien. Therefore he must needs meane, that something remaineth which is sinne, though pardoned and not reputed sinne. For nothing hath need of forgiueneesse, but that which is sinne indeed.

*The fourth place of Saint Austen.*

**I** Deo apostolus non ait facere bonum sibi non adiacere, sed perficere. *August. de nup. iur. & concupiscentias*  
 Multum enim boni facit, qui facit quod scriptum est; post concupiscentias  
 libr. I. cap. 2.

*piscientias tuas non eas ; sed non perficit, quia non implet quod scriptum est ; non concupisces.* The apostle therefore saith not, that he hath not power to doe good, but that he cannot perfect that which is good. For he doth great good, who doth that which is written ; Follow not thy lustes : but he doth not perfect his well doing, because he doth not fulfill that which is written, Thou shalt not lust.

Out of these wordes of Saint *Austen*, I note many memorable documents. First, that Saint *Austen* speaketh these wordes of the regenerate ; for they onely can doe this good, whereof the apostle speaketh. Secondly, that though the regenerate can doe good, and stricke against lust ; yet can they not doe that good so perfectly, but it is alwayes annexed to sinne, and chayned with it, as with an heauie yokefellow. Thirdly, that the tenth commandement (marke well my wordes) prohibiteth not onely actuall lust done with consent, but also originall lust committed without consent ; and consequently, that concupiscence remaining in the regenerate, is sinne properlie and formallie. I prooue it, because Saint *Paul* could not performe this precept, as Saint *Austen* truly and learnedly obserued : who for all that touching actuall sinne, was most free and innocent. For he fought mightily against his raging concupiscence, and did in no wise yeeld thereunto. He was therefore guiltie by reason of originall concupiscence, which abode in him against his will. Therefore most absurd is the exposition of the Rhemists, who beare the reader in hand, that Saint *Paul* speaketh not of the habituall concupiscence, or sensuall desire and inclination to euill, when he forbiddeth to lust. For if onely the consent of our reason and mind, to obey and to follow the lusts thereof, were sinne indeede ; then should Saint *Austens* exposition be very childish and too too absurd, who telleth vs plainly in expresse tearmes, That S. *Paul* could not fulfill that precept, although he did not yeeld his consent vnto it, neither did obey or follow the desires thereof. No, no, Saint *Paul* had no such meaning ;  
he

Rom. 7. v. 7.

he named it sinne, as it is indeed. He saith, hee had not knowne lust to be sinne, except the law had said, Thou shalt not lust. But he could neuer be ignorant, that concupiscence with consent was sinne; seeing the verie heathen men did know, and confesse the same. Againe, that actuall concupiscence which our Rhemists speake of, is forbidden in the sixt, seuenth, and eight commaundements; as Christ himselfe expoundeth them. And consequently, the tenth commandement forbiddeth, the very habituall and sensuall desire, or inclination to sinne, and the euill fruits thereof; that is, wicked, vicious, and inuiourious thoughts, though wee resist and strue against them. This is the expresse doctrine of Saint *Austen* in another place, which he deliuereth in these words; *Agit enim aliquid concupiscentia carnis, & quando non exhibetur ei vel cordis assensus, ubi regnet, vel membra velut arma, quibus impleatur quod iubet: agit autem quid, nisi ipsa desideria mala & turpia? Non enim si bona & licita essent, eis obedire prohiberet apostolus.* For concupiscence of the flesh worketh something, euen when there is not giuen vnto it, either the consent of the heart, where it may reigne; or the members as weapons, which may accomplish what it appointeth. And what doth it, but the very wicked and filthy desires? For if they were good and lawfull, the apostle would not forbid to obey them.

Rom. 7. v. 7.

Matt. 5. v. 22.

August. de impi.  
& concup. lib. 1.  
cap. 27.

Rom. 6. v. 12.

Marke these wordes gentle reader; for they fortifie that which is already said, and giue a deadly blow to the papists: two things are cleered by this testimony of Saint *Austen*, the one, that concupiscence to which consent is not giuen, bringeth forth ill desires: the other, that the said desires are vnlawfull, and prohibited by the law of God. And so we haue it euidently prooued, by many inuinsible reasons; that concupiscence habitued, to which the regenerate yeeld no consent, but stoutly resist the same; is so farre from being meritorious, as the papist teach, that it is sinne formally, and properly so called. Neither will it serue their turne, to obiect that which is e-



uer in their mouthes, that it is inuoluntarie; and can no way be auoided, and so no sinne at all. This obiection I grant, carrieth a maiestie with it; and it seemeth to many men, to be insoluble. But God willing, I shall make it so cleere and euident, as euery child may behold with facilitie, the weakenesse, falshood, and absurditie thereof.

Aug. lib. 1. retract. cap. 13.  
pag. 13.

Saint *Austen* prooueth at large in sundrie places of his workes, that inuoluntarie motions of concupiscence are sinne in deed, and truely so called. In his first booke of retractations, he hath these wordes; *Illud quod in paruulis dicitur originale peccatum, cum adhuc non utantur libero arbitrio voluntatis, non absurde vocatur etiam voluntarium; quia ex primi hominis mala voluntate contractum, factum est quodammodo hereditarium. Non itaque falsum est quod dixi, usque adeo peccatum voluntarium malum est, ut nullo modo sit peccatum si non sit voluntarium.* That which in infants is called originall sinne, when as yet they vse not free arbitrement of will, is not absurdly called voluntarie; because being contracted of the euill will of the first man, it is become in a sort hereditarie. It is not therefore false which I said, sinne is an euill so voluntarie, that it is no way sinne, if it be not voluntarie.

Aug. retract. lib. 1. cap. 15.  
pag. 16.

Againe, in an other place S. *Austen* hath these words; *Quod si quisquam dicit etiam ipsam cupiditate nihil esse aliud quam voluntate, sed vitiosam peccatoque seruientem, non resistendum est, nec de verbis, cum res constat, controuersia facienda est. Sic enim ostenditur sine voluntate nullum esse peccatum, sive in opere, sive in origine.* But if any man say, that concupiscence is nothing else, than a wil that is vitious & seruing sinne, there is no resistance to be made; neither must controuersie be in words, when the thing is cleere & euident. For so we proue euery sinne to be voluntarie, either in the act, or else in the originall.

August. ubi sup pag. 17.

Againe, he hath these wordes; *Propterea non perturbat de paruulis questio, quia ex illius origine rei tenentur qui voluntate peccauit, quando libero & ad faciendum, & ad non faciendum motu animi non carebat, cumque ab opere malo abstinendi summa potestas erat.* Therefore let no man be troubled with the question about infants, because they are guiltie by reason of his originall, that



that sinned voluntarily; hauing free motion of mind both to do & not to do, as also full power to abstaine from euil.

Thus we see most euidently, that the vnuoluntary motions of concupiscence, so tearmed of the papists, are both sinfull and voluntarie: sinfull in their nature, and voluntarie in the originall. And the papists may as well denie concupiscence to bee sinne in the infants vnbaptised, as in them that are baptised, vpon this their fallly supposed ground. For it is as vnuoluntarie in the one, as it is in the other; neither can it bee any more auoided in the one, than in the other. This is the gordian knot which the papists are neuer able to loose, or vntie.

Bellarmino himselfe is enforced to confesse, that Saint *Austen* acknowledgeth all the motions of concupiscence, euen those which be inuoluntarie, to be properly sinne, and flatly condemned by the tenth commaundement. *Bellarmino. tom. 3. col. 400. vide Aug. de spiritu & liter. cap. 2. lt. tom. 3.* These are his expresse wordes; *Hæc dicta sunt ad mentem S. Augustini, qui precepto, non concupisces, intelligit prohiberi aliquo modo motus omnes concupiscentia, etiam inuoluntarios; assensum vero his motibus, prohibere docet illo alio precepto: post concupiscentias tuas non eas.* These things are spoken after Saint *Austens* mind, who by this precept, (Thou shalt not lust) *Eccles. 18. v. 30.* vnderstandeth all the motions of concupiscence, euen the inuoluntarie, to be prohibited in some sort; and that the consent to these motions, is forbidden by that other precept; Follow not thy concupiscence. Thus writeth the Iesuiticall Cardinall: by whose doctrine it is euident, that Saint *Austen* affirmeth the first motions of concupiscence: which preuent reason cannot be auoyded to bee condemned by Saint *Paul*, as sinfull and against the law of God. Which doctrine of Saint *Austen* doth so sting and confound all papists, that *Bellarmino* knoweth not in the world what he shall answere to the same. And therefore deceitfully he addeth in his exposition of Saint *Austens* words, the word (*quodammodo*, after a sort;) which word neither is in Saint *Austen*, nor yet agreeable to his meaning. For Saint *Austen* saith plainly, simply, and abso-

lutely, without all ands, or ifs, or other qualifications, that such motions are forbidden by this commandement, (*non concupisces.*) And for the consummation of this doctrine, (which ouerthroweth the best part of poperie,) I will here adde to Saint Pauls doctrine, and the exposition of Saint Austen; the flat testimonie of Saint Iohn an other Apostle, who singeth the same song with Saint Paul.

1. Iohn. 3. v. 4.

Rhems 1656. in  
the notes in  
1. Iohn. 3. 4.

Saint Iohn in his first epistle, hath these words; *ἡ ἀνομία οὐκ ἐστὶν ἡ ἀπειθεῖα τῷ νόμῳ, ἀλλ' ἡ ἀπειθεῖα τῷ λόγῳ τοῦ υἱοῦ τοῦ Θεοῦ, ὃν ἡ ἀνομία ἐστὶν ἡ ἀπειθεῖα.* Every one that sinneth, transgresseth the law. And sinne is the transgression of the law. These are S. Iohns words truly translated out of the originall Greeke. But before we proceed any further in the discourse hereof, let vs take a view of that doctrine, which our papists of Rhemes haue sent vs. These are their words; Iniquitie is not taken here for wickednesse, as it is commonly vsed both in Latin and in our language, as is plaine by the Greeke word *ἀνομία* signifying nothing else, but swauing or declining from the straight line of the law of God, or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the law: but not contrarie, that euery such swauing from the law, should be properly a sinne, as the heretikes doe vntruly gather, to proue that concupiscence remaining after baptism is a very sinne, though we neuer giue our consent vnto it. Thus they write. Out of whose words, I gather two notable documents; the one, that the word *ἀνομία* is a defect and swauing from the law, but not properly a sinne: the other, that if *ἀνομία* be proued to be sinne properly, then wil it also follow of necessity by S. Iohns doctrine, that concupiscence in the regenerate is properly sinne. Let this doctrine be wel marked, as which is no lesse apparant then important. Now, it only remaineth for the victorie, & truth of this article, That I proue against our papists the Rhemists, that the Greeke word *ἀνομία* doth signifie sinne properly: behold the prooffe.

Arias Montan,  
in 1. Iohn. 3.

A very famous papist and great linguit, Ben. Arias Montanus, saith plainely in expresse teames, that *ἀνομία*

is *transgressio legis*, the transgression of the law. Now, that the transgression of Gods law is properly sinne, none is so sottish, that he doth not vnderstand it; none so impious, that he will denie it; none so peeuish, that he will not acknowledge it. But I proue the same.

S. Ambrose hath these words: *Quid est enim peccatum, nisi preuaticatio legis diuinae, & caelestium inobedientia preceptorum?* Ambros. de pa- rad. cap. 8. tom. 4. Vide Ambros. in 7. cap. ad rom. & in fine huius articuli. For what is sinne, but the transgression of Gods law, and disobedience to his heauenly precepts? Loc, sinne (saith S. Ambrose) is nothing els but the transgression of Gods law, that is to say, nothing els but *iniqua*, as S. Iohn tearmeth it, and as Arias Montanus doth interpret it.

S. Austen hath these words: *Peccatum est transgressio legis.* August. de con- sensu Euangel. cap. 4. tom. 4. Sinne is a transgression of the law. Loe S. Austen concludeth with S. Ambrose, and they both agree with S. Iohn.

The same S. Austen in another place defineth sinne in this manner. *Peccatum est dictum, vel factum, vel concupitum aliquid, contra legem aeternam.* Aug. contr. Faust. lib. 22. cap. 27. tom. 6. pag. 281. Sinne is a word, deed, thought, or desire, against the eternall law (of God.) And what the eternall law is, he sheweth in these words next following in the same place: *Lex aeterna est ratio diuina vel voluntas Dei, ordinem naturalem conseruari iubens, perturbari vetans.* Vide Bernard. de aduent. dom. serm. 6. to. 1. p. 16. The eternall law is the reason or will of God, which commaundeth the naturall order to be obserued, and forbiddeth the same to be perturbed.

Thus writeth this auntient, graue, and learned father; by whose iudgement it is properly sinne, whatsoever is against the will of God. So then, Gods will is that law and rule, by which euery sinne must be measured and tried. And consequently, whatsoever deflecteth, declineth, or swarueeth from the will of God, the same is most properlie sinne. The reason hereof is euident, because not to be correspondent and agreeable to Gods will, is the very intrinsecall reason, essence, and nature of sinne. But so it is, that the *anomia*, disorder, and concupiscence in the regenerate, is repugnant and disagreeable to the will of God: and consequently, it must be sinne indeed.



Bede in 1. Ioan. 3

S. Bede, who for his learning and vertue was renowned throughout the whole Christian world, and thereupon surnamed *venerabilis*, hath these expresse words: *Virtus huius sententia facilius in lingua Græcorum, qua edita est epistola, comprehenditur. Si quidem apud eos iniquitas αἰσμία vocatur, quod significat quasi contra legem vel sine lege factum. Si quidem lex Græce νόμος appellatur sequitur; sed & latinum nomen eidem rationi congruit, quod iniquitas quasi equitati aduersa nuncupatur. Quia quicumque peccat, contrarius nimirum equitati diuinæ legis peccando existit.* The force and efficacie of this sentence is more easily perceiued in the Greeke tongue, in which the epistle was written. For iniquitie with them is called *αἰσμία*, which signifieth, As done against law, or without law. For the law is called in Greeke *νόμος*. The Latine word also agreeth to the same reason, because it is called iniquitie, as being against equitie: for euery one that sinneth, is by reason of sinne, contrarie to the equitie of Gods law. See more to this effect in the eight article following.

Dionys. Carthus.  
in 1. Ioan. 3.

Dionysius Carthusianus, a famous papist, hath these words: *Lex autem diuina est equitas ipsa; sicq; mortale peccatum est iniquitas, id est, non equitas, utpote violatio equitatis.* The law of God is equitie it selfe: and consequently, iniquitie, that is, not equitie, to wit, the transgression of equitie, is a mortall sinne.

Lyran in 1. Ioan. 3.

Nicolaus de Lyra, another famous popish writer, hath these words: *Peccatum est transgressio legis diuinæ. Lex autem diuina est ipsa equitas; & ideo in omni peccato mortali est equitatis corruptio, & per consequens, iniquitas.* Sinne is the transgression of the law diuine, and therefore in euery mortall sinne there is corruption of equitie: and consequently, there is also iniquitie.

## The Corollarie.

Now gentle reader, thou hast heard the expresse words and plaine testimonies, as well of the auntient fathers, S. Ambrose, S. Austen, and S. Bede, as also of the two famous popish writers, Carthusianus, and Lyranus, concerning this great question and most important point of doctrine, in which



which the very life of poperie doth consist.

I haue proued first euen by the testimonie of S. Paule, and of S. *Austen*, expounding his words, as also of the Iesuit *Bellarmino* graunting the same, that concupiscence remaining after baptisme in the regenerate, is both called sinne, and is properly sinne indeed.

Secondly, that the first motions of concupiscence which are connaturall to the corrupt man, and can no way be auoided, are flatly forbidden by this commaundement, *Thou shalt not conue.*

Thirdly, that though the said rebellious motions be inuoluntarie in the worke; yet are they voluntarie in the originall: which is sufficient saith S. *Austen*.

Fourthly, that Cardinall *Bellarmino* not able truly to answer S. *Austens* words, hath in his explication added deceitfully, this word (*quodammodo*) after a sort: VVhich word cannot be found in S. *Austen*, neither is it agreeable to his meaning. But such beggerly shifts and sillie euasions are the props and staies of late Romish religion.

Fiftly, that by S. *Iohns* doctrine euery deflection from the eternall law, is properly *auisus*, and consequently, it is properly sinne.

Sixtly, that S. *Ambrose*, S. *Austen*, and S. *Bede*, doe all three affirme constantly and with vniforme assent, that sinne is nothing els but *auisus*, and a transgression of the law of God.

Seuenthy, that by the flat doctrine not only of Saint *Bede*, but also of two famous popish writers (whose authoritie is euer most forcible against papists) *Dionysius Carthus.* and *Nicholaus Lyranus*, iniquitie is a mortall sinne, because it is against the eternall law, which is equitie it selfe, and the will of God.

Eightly, that our papists of Rhemes do confute themselves vnawares, while they tell vs, that euery sinne is a declining and swaruing from Gods law: but withal denie, that euery such swaruing from Gods law, is properly sinne. For, seeing Gods law is nothing els but his will, as is alreadye

die proued, the papists must either confesse, that to swarue and decline from Gods will is properly sinne; or els, that to decline and swarue from Gods will, is consonant and agreeable to his will: which to hold, is not onely most absurd, but withall implieth flat contradiction.

Rhemists in 1.  
John 3.

Against this discourse of originall concupiscence in the regenerate, nothing in truth can be alledged for the papists. Yet, to take away all wrangling, I will truly put downe the vpsshot of our Rhemists, and frame my answer to the same. Thus doe they write, Though in the 5. chapter, verse 17. the Apostle turne the speech, affirming euery iniquitie to be sinne; yet there the Greeke word is not the same as before, *ανομία*, but *ἀσινία*. By which it is plaine, that there he meaneth by iniquitie, mans actuall and proper transgression, which must needs be a sinne. These are their words, to which I answer in this wise.

August. in epist  
Ioan. tract 4.  
tom. 9. pag. 412.

First, that though the Greeke word be different, yet is it equiualent, and so the sence all one. This to be so, S. *Austen* will testifie with me in these words: *Nemo dicat, aliud est peccatum, atq; aliud iniquitas. Nemo dicat, ego peccator homo sum, sed iniquus non sum. Omnis qui facit peccatum, & iniquitatem facit.* Let no man say, sinne is one thing, and iniquitie another thing. Let no man say, I am a sinfull man, but not vnrighteous. For euery one that committeth sinne, committeth also iniquitie. Thus writeth S. *Austen*, and what he saith, the same say *Beda* and *Oecumenius*. VVho as we see here, doth plainely and expressely affirme, sinne and iniquitie to be all one. So that whatsoeuer is sinne, must also be iniquitie; and whatsoeuer is iniquitie, the same likewise must be sinne. Neither is it to the purpose to iterate their vsuall song, because, as is already proued, Saint *Ambrose* telleth them in another place, that this sinne is committed against the will of man. These are his words: *Numquid quia inuitum hominem dicit peccare, immunis debet videri à crimine; quia hoc agit quod non vult, pressus vi potestatis? Non utique. Ipsius enim vitio & desidia hac capta sunt. Quia enim mancipauit se per assensum peccato, iure illius dominatur.* Is therefore a man

Ambros. in 7 cap.  
ad Roman. p. 265

cleere

cleere and free from sinne, because he saith man sinneth against his will? because he doth that which he would not doe, being pressed with the violence of power? No truly: for these things began through his fault and negligence. For seeing he consented to be a slaue vnto sinne, sinne by right hath dominion ouer him. Lo, a man is guiltie of sinne, yea euen of that sinne which he doth against his will, and cannot auoid the same, that is, of originall concupiscence. And S. Ambrose yeeldeth a reason hereof, because this impossibilitie came of mans default. And this is the very case of infants, as is alreadie said. Let the reader here obserue seriously with me, that S. Ambrose calleth this inuoluntarie concupiscence, *crimen*, a crime or mortall sinne. Inuoluntarie in the act, yet voluntarie in the cause.

Secondly, that S. Bede affirmeth not only all to be sinne which is iniquitie; but also reputeth the very corruption of innocencie, which cometh of infirmitie, to be sinne in Gods sight. These are his expresse words: *Omnes qui peccant, prauaricationis rei sunt; hoc est, non solum illi qui dat a sibi scripta legis scita contemnunt, sed & illi qui innocentiam legis naturalis quam in protoplasto omnes accepimus, siue infirmitate, siue negligentia siue etiam ignorantia corrumpunt.* All that sinne, are guiltie of preuarication or transgression of the law; that is, not only they which contemne the precepts of the written law giuen them, but they also, which either of infirmitie, or of negligence, or of ignorance, corrupt the innocencie of the law of Nature, which we all receiue in the Protoplast (*Adam.*) Beda ubi supr.

S. Ambrose in another place iumpeth with Bede in these words: *Non discreuit concupiscentiam hanc a peccato, sed miscuit, hoc significans, quia cum nec suspicio quidem esset istud non licere apud deum, cognoui inquit, esse peccatum. Sub sua persona, quasi generalem agit causam. Lex itaq; concupiscentiam prohibet, quae propterea quod oblectamento est, non putabatur esse peccatum.* He hath not discerned this concupiscence from sinne, but hath coupled it with sinne, signifying thereby, that when there was not so much as any suspicion, that this thing was not lawfull before God, I knew, saith he, that it is sinne. Vnder

Ambros. in 7 cap  
ad Roman. p. 203



his own person, he pleadeth as it were the generall cause. The law therefore forbiddeth concupiscence, which because it delighteth, seemeth not to be sinne. Thus writeth S. Ambrose; whose words cannot possibly be vnderstood of any other concupiscence, than of that which is inuoluntarie and originall.

I. Ioan. 5. v. 17.

Thirdly, that their owne vulgar Latine text, (which the late councell of Trent preferreth before both the Hebrew and the Greeke, and commandeth all papists to vie it as authentically, and none other) hath the word (*iniquitas*) in both places; and doth call as well *adixia* as *eiopia*, Iniquitie: these are the expresse words; *omnis iniquitas peccatum est*: All iniquitie is sinne. Lo, their owne translation (to which all papists are tied as a Beare to a stake) doth flatly confound them all, and saith plainely and expressly, That euery iniquitie is a sinne. And yet the papists of Rhemes bluntly and impudently defend the contrarie, crying out with open mouthes, That some iniquitie is not sinne. The truth is this, that they are driuen to a *non plus*, and cannot tell in the world what to say against this doctrine of concupiscence in the regenerate. For both *eiopia* and *adixia* is truly and fitly tearmed *iniquitas* or iniquitie. VVhich (but that I studie to be briefe) I could shew by a thousand testimonies, out of S. Austen, S. Ambrose, and S. Bede. Answer therefore o papist if ye can, or if ye dare not, because ye cannot, then reclame your selues, and yeeld vnto the truth for shame. I challenge you, and adiure you, if your hearts faile you not, and if your owne consciences condemne you not, to send me an answer to this short challenge, which I haue compiled very briefly, so once to prouoke you to the open combat, which I haue now many years expected at your hands, and could neuer yet find so much courage in any of you all. VVherefore to seale vp the veritie of this article, as an vndoubted truth, I will here adde for the complement, as a most delicat postpast, to satisfie the longing appetites of the Iesuit Parsons, the archpriest Blackwell, and all the traiterous crew of that Iesuited



Iesuited brotherhood; the flat testimonie of their saint *Thomas Aquinas*, whose doctrine they are bound to defend, beleue, and approue, and may not in any case refuse or denie the same: these are his expresse words; *Dicendū quod illud quod homo facit sine deliberatione rationis non perfectè ipse facit; quia nihil operatur ibi id quod est principale in homine, vnde non est perfectè actus humanus, & per consequens non potest esse perfectè actus virtutis vel peccati, sed aliquid imperfectum in genere horum. Vnde talis motus sensualitatis rationem perueniens, est peccatum veniale, quod est quiddam imperfectum in genere peccati.* *Aquinas. 1. 2. q. 74. art. 3. 3.* VVe must answere, that that which man doth without the deliberation of reason, he doth it not perfectly, because that which is the chiefeſt in man, worketh nothing there: wherefore it is not perfectly mans act, and consequently it cannot be perfectly the act of vertue or of sinne, but some vnperfect thing in this kind. VVhereupon it commeth, that such a motion of sensualitie preuenting reason, is a veniall sinne, which is a certaine imperfect thing in the nature of sinne.

Thus writeth *Aquinas*, out of whose words I note these important obseruations. First, that this *Aquinas* is a popish canonized saint. Secondly, that for his great learning he was surnamed, *Doctor Angelicus*, The Angelicall Doctor. Thirdly, that Pope *Vrbani* the fourth, and Pope *Innocentius* the fift, did so admire and reuerence the excellent learning of this famous schoole-doctor (who was a learned clarke indeed) that they confirmed his doctrine for authenticall, and gaue it the first place after the canonical Scripture. Fourthly, that this great doctor, so highly renowned in the Romish church, that no papist may denie or gaineſay that which he hath written, graunteth freely, teacheth plainely, and auoucheth constantly, that the inordinate motion of sensualitie which goeth before reason is properly a sinne, though but a veniall sinne, as he tearmeth it. For it is one thing, to be a sinne perfectly, another thing, to be a sinne properly. A veniall and little sinne is as well and as truly a sinne, as a mortall and great sinne, as the papists tearme them. For he is as truly and properly a

Add to this  
the sixt article,  
& note it well

theefe that stealeth a lambe or a goose, as he that stealeth an oxe or a horse, though not a theefe in so high degree. For mortall and veniall finnes (as the papists tearm them) doe onely differ, *Secundum magis & minus*, according to more and lesse. But in truth, euery sinne is mortall; as I haue alreadye proued in my booke of Motiues. Answer o papists, if ye can; if not, repent for shame.



## The fift Article. Of the con- digne so supposed merite of workes.



He papists either of ignorance or of malice, doe most vnchristianlie slander the professors of Christs Gospell, as though they were enemies to good workes: when in deed, they both thinke, preach, and write, more Christianly, more religiously, and more sincerely, than the papists doe, of and concerning godlie actions and good workes. In regard hereof, before I come to the mainepoint of that, which I purpose to oppugne in this article: I graunt first of all, that though good workes neither doe nor can goe before iustification; yet they euer follow (as the fruits follow the tree) the persons that are freely iustified by Gods mercie in Christ Iesus, for his merits and condigne deserts.

I graunt secondly, that though good workes goe not before iustification; yet doe they so necessarilie goe before saluation, that no man without them can attaine eternall

eternall life, when possibilitie is graunted to doe them.

I graunt thirdly, that good workes are the true effects of predestination; by which the children of God make their saluation sure vnto themselues, and manifest vnto the world. Yet this notwithstanding, I hold constantlie, belecue stedfastly, and affirme Christianlie, that albeit good workes are the effects of predestination, and necessarie fruits of faith and iustification; yet neither are they the cause of predestination, nor of iustification, neither doe they or can they merit *ex condigno*, eternall life or glorie. I say (merit *ex condigno*) because I willingly graunt with the auntient writers and holie fathers, that good workes in a godly sense may be said to merit; that is to say, to impetrate fauour and reward at Gods hands, for his mercie and promise sake, who hath promised not to leaue vrewarded, so much as one cup of cold water giuen in his name: but they can neuer truly be said to merite, for any worthinesse or condigne desert of the works that are done. Against which last part, I contend with the papists at this present; and namely, against the late decree of the late Romish Counsell of Trent, whose expresse wordes are these; *Si quis dixerit hominis iustificati bona opera ita esse dona Dei, vt non sint etiam bona ipsius iustificati merita, aut ipsum iustificatum, bonis operibus quæ ab eo per Dei gratiam & Iesu Christi meritum, cuius membrum viuum est, fiunt, non verè mereri augmentum gratiæ, vitam æternam, & ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atq; etiam gloriæ augmentum, anathema sit.* If any shall say, that the good workes of the iustified man are so the gifts of God, that they be not also the good merites of him that is iustified; or that the iustified man, by his good workes which he doth by the grace of God, and merit of Christ Iesus, whose liuely member he is, doth not truly merit the increase of grace, eternall life, and the consequention of the same eternall life, if he shal depårt hence in grace, and also the augment of glory, let him be accursed.

Matt. 10. v. 42.

Iac. 1. 12.

Concil. Trid.

sess. 6. die 13. Ian.

can. 31.

Here we see the flat doctrine of the Romish Church;



which whosoever will not beleue stedfastly, must bee damned euerlastingly, and with fire and faggot bee sent packing speedily. Yet that this doctrine is most absurd in it selfe, most blphemous against the free mercie of God, and most iniurious to the inestimable merits of our Lord Iesus; I vndertake by Gods assistance, to prooue by such cleere and euident demonstrations, as shalbe able to satisfie all indifferent readers, and to put the papists to silence for euer in this behalfe.

*The first reason, drawne from the holy Scriptures.*

Rom. 6. v. 23.

**T**He first place of holy scripture, is contained in these words; *τὸ δὲ χάρισμα τοῦ Θεοῦ, ἡνὶ αἰώνως ἢ χάρις· ἡνὶ τοῦ Κυρίου ἡμῶν.* But the gift of God is life euerlasting, in Christ Iesus our Lord. This text of scripture doth plainly conuince, that life eternall cannot be condignely atchieued, by the workes of man; for being the free gift of God, it can no way be due to the merite of mans worke. The Rhemists to extenuate the cleerenesse of this text, and as it were to hide and conceale the euidentie thereof, doe translate, for the Gift of God, the Grace of God, following their old vulgar Latin edition. VVhich translation though in this place it may be admitted, yet doth it not sufficiently expresse the efficacie of the originall word *χάρισμα*, which signifieth a gift freely bestowed; for which respect, their owne famous linguist *Arias Montanus*, who was the onely man chosen as most sufficient, for the translation of the old testament out of the Hebrew, and of the new out of Greeke, and imployed by the king of Spaine for that onlie end, did not translate *gratia*, but *donatio*; not grace, but donation (or free gift.) Now, let vs see and view the iudgement of the holy fathers, vpon this portion of holy writ. Saint *Theodoret* hath these wordes; *Hic non dicit mercedem, sed gratiam: est enim Dei donum vita aeterna, & si quis enim summam & absolutam iustitiam praestiterit, temporalibus laboribus aeterna in equilibrio non respondent.* He saith nothere reward, but grace; for eternal life is the gift of God: For although  
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*Theod. in cap. 6.  
ad Roman.*

one could performe the highest and absolute iustice, yet eternall ioyes being weighed with temporall labours, are nothing answerable.

Saint Chrysostome hath these wordes; *Non eundem seruat oppositorum ordinem. Non enim dicit, merces benefactorum vestrum vita aeterna, sed donum Dei vita aeterna; ut ostenderet, quod non proprijs viribus liberati sint, neq; debitum, aut merces, aut laborum sit retributio, sed omnia illa ex diuino munere gratuito acceperint.* He doth not obserue the same order of opposites. For he saith not, eternall life is the reward of your good workes; but, eternall life is the gift of God: that he might shew, that they are not deliuered by their owne strength or vertues; and that it is not a debt, or a wages, or a retribution of labours, but that they haue receiued all those things freely of the gift of God.

Origen writeth thus, vpon the same wordes; *Deum verò non erat dignum militibus suis stipendia, quasi debitum aliq; dare; sed donum & gratiam quæ est vita aeterna, in Christo Iesu domino nostro.* But it was not a thing worthy becomming God, to giue stipends to his souldiers, as a due debt or wage; but to bestow on them a gift or free grace, which is eternall life in Christ Iesus our Lord.

Saint Ambrose hath these wordes; *Sicut enim sequentes peccatum acquirunt mortem, ita & sequentes gratium Dei, id est, fidem Christi quæ donat peccata, habebunt vitam aeternam.* For as they that follow sinne, gaine death: so they that follow the grace of Christ, that is, the faith of Christ which forgiueth sinnes, shall haue eternall life.

Theophylact hath these wordes; *Gratiam autem, non mercedem dixit à Deo futurum, perinde ac si inquit; non enim laborum accipitis premia, sed per gratiam sunt hæc omnia in Christo Iesu, qui hæc operatur & facit.* He said grace, not wages, was to come from God; as if he should say, for ye receiue not rewards of labours, but all these things are done by grace in Christ Iesus, who worketh and doth them.

Anselmus and Photius haue the same wordes in effect, which I omit in regard of breuitie.

By

the same wordes, it is manifest, that the reward is not due, but the same reward is given freely.

By these manifold testimonies of the holy fathers, the doctrine which I defend, is cleere and euident; viz. that eternall life is the free gift of God, and is not merited or purchased by desert of man; that eternall life is not a due debt, a deserved wages, or retribution of mans labours, but proceedeth wholly and sole of the free mercy and grace of God; that mans workes waighed in the balance, with the ioyes of heauen, are nothing at all answerable vnto them. To which fathers, I will add the verdict of *Paulus Burgenfis*, a verie famous popish Spanish Bishop. These are his wordes: *Noluit ergo dicere, stipendium iustitie vita aterna: sed maluit dicere, gratia Dei vita aterna: quia eadem merita quibus redditur, non a nobis sunt, sed in nobis a Deo facta sunt per gratiam.* He would not therefore say, eternall life is the stipend of iustice: but he had rather say, eternall life is the grace of God: because the same merits to which it is rendered, are not of our selues, but wrought in our selues by God through grace.

*Paulus Burgenfis.*  
addit. 2. in 6. ca.  
ad Rom.

*Rom. 8. ca. 13.*

The second text of holy scripture, is contained in these wordes: I count that the afflictions of this present time, are not worthy of the future glory which shall be reuealed toward vs. Loe, all our *παθήματα*, all our passions, afflictions, and penalties, that we are able to endure in this life, are so farre from being meritorious of eternall life, that they are in no wise comparable to the same.

*Theodoret. in cap. 8. ad Rom.*

*Theodoretus* doth liuely expresse this verietie, in these most golden wordes: *Superant certamina corona, non comparantur cum laboribus remunerationes labor enim paruus est, sed magnum lucrum speratur. Et propterea non mercedem, sed gloriam vocauit ea quæ expectantur.* The conflicts of the crowne doe remaine, the labours are not comparable to the rewards: for the labour is small, but the game hoped for, is great. And therefore the things expected, are not called a reward, but glory.

*Anselmus in 8. cap. ad Rom.*

*Anselmus* hath these wordes; *Hoc est, si quis pateretur omnes penarum acerbitates, quæ in tempore presentis vitæ sufferri possunt; non essent omnes illæ passionēs dignum meritum ad consequen-*

*tionem*



*tionem futurae gloriae, quae ablato omni velamine reuelabitur in nobis.* If one should suffer all kindes of torment, which can bee endured in this life : yet would not all those afflictions, torments, or passions, be a sufficient and condigne merite, to attaine the future glory ; which, when euery vaile is taken out of the way, shalbe reuealed in vs. Marke well these wordes in this famous popish writer, because they are most important : for, seeing he was a great papist, his prooffe must needs be good against the papists. Againe, his words are so cleere and manifest, that no euasion can haue place. For, he saith in plaine and expresse tearmes; that all which is possible to be done or endured in this world, can not be a worthy or condigne merite of eternall life. No answer in truth, can be made hereunto, it iumpeth in deed; with the true sence and meaning of Saint Paul.

The third place of holy scripture, is contained in these words : Not by the works of iustice which we haue done, but according to his mercie he hath saued vs, by the lauer of regeneration and renouation of the holy Ghost. These are the Apostles words, euen as our Rhemists haue alledged them. By which words it is most cleere and apparant, that we are not onely iustified, but also saued of mere mercie and the free gift of God. And consequently, that eternall life hath no merite on the behalfe of man. For after saluation once accomplished, all merite is vaine and needlesse.

Anselmus hath these golden words ; *Tunc saluos nos fecit, qui nostris meritis eramus perditione digni: non enim ex operibus iustitiae quae fecimus nos, processit hac salus, quia nulla opera iustitiae feceramus, unde salutem meruissimus ; sed ipse secundum misericordiam suam saluos nos fecit, non secundum merita nostra nobis hanc salutem dedit.* Then did he saue vs, who by our owne merites deserued perdition. For, this saluation came not from the workes of iustice, which we haue done, because we had done no workes of iustice, by which wee should merite saluation : but hee according to his mercie saued vs,

and not according to our merites gaue hee vs this saluation.

*Dionys. in iii. 3.*

The famous papist *Dionysius Carthusianus*, expoundeth Saint Paul euen as *Anselmus* did. These are his wordes : *Non ex operibus iustitiæ quæ fecimus nos : id est, non propter merita nostra quæ nulla fuerunt, quia predictis peccatis eramus obnoxii sed secundum suam misericordiam saluos nos fecit, à potestate diaboli & reatu æterni tormenti, merito suæ conuersationis & passionis.* Not of the works of righteousness which we haue done ; that is, not for our merites which were none at all, because we were subiect to the afore named sinnes : but according to his mercie hath he saued vs, from the power of the deuill and guilt of eternall torment, by the merit of his holy conuersation and passion. Loe, our saluation commeth not of mans merits, but of the merits of the sonne of God. This shall suffice for the first reason, which is drawne from the authoritie of holy writ.

*The second reason, drawne from the authoritie of the holy fathers.*

*Aug. ad Hieron. epist. 29.*

Saint *Austen* hath many excellent testimonies in his workes, which doe evidently approoue and confirme this my doctrine, against the popish supposed condigne merit of works ; but I will content my selfe, with one or two at this present. Thus doth he write ; *Virtus est charitas, quæ id quod diligendū est diligitur : hæc in alijs maior, in alijs minor, in alijs nulla est ; plenissima vero, quæ iam non possit augeri, quandiu hic homo viuit, est in nemine : quandiu autem augeri potest, profecto illud quod minus est quàm debet, ex vitio est. Ex quo vitio non est iustus in terra qui faciat bonum, & non peccet. Ex quo vitio, non iustificabitur in conspectu Dei omnis viuens. Propter quod vitium, si dixerimus quia peccatum non habemus, nosmet ipsos seducimus, & veritas in nobis non est. Propter quod etiam quantum libet p̄fecerimus, necessarium est nobis dicere ; dimitte nobis debita nostra, cum iam omnia in baptismo dicta, facta, cogitata, dimissa sint.* Charitie is a vertue, with which we loue that that ought to be loued. This in some is more, in others lesse, in others none

at all; but the perfect charitie, which cannot be increased while a man here liueth, is found in none: so long as it can be increased, that doubtlesse which is lesse then it should be, proceedeth of sinne; by reason of which sinne, there is not one iust vpon earth, that doth good and sinneth not: by reason of which vice, if we say we haue no sinne, we deceiue our selues, and the truth is not in vs: by reason of which sinne, how much soeuer we profit, yet must we say of necessitie. Forgiue vs our trespasses, euen after that all our thoughts, words, and workes, are forgiven in baptisme. Thus writeth Saint *Austen*, that mightie pillar of Christs Church: out of whose most golden wordes, I note sundrie excellent documents to the great comfort of the faithfull, and to the euerlasting confusion of all impenitent papists. For first Saint *Austen* saith, that no man can haue charitie in that perfect degree, which the law requireth. Secondly, that the want thereof, proceedeth of that vice that is inherent in vs. Thirdlie, that by reason of this vice, euery man is a sinner. Fourthly, that by reason thereof, none liuing can be iustified in Gods sight. Fiftly, that by reason thereof, who soeuer saith he hath no sinne, is a flat lier. Sixtly, that how vertuously soeuer we liue, yet must we desire God to forgiue vs our sinnes, by reason of this inherent vice. Seauenthy, that we must thus pray, euen after all sinnes be forgiven vs in our baptisme.

Againe, the same Saint *Austen* in another place hath these wordes; *Iustitia modo nostra ex fide, iustitia perfecta non est nisi in angelis, & vix in angelis si Deo comparentur; tamen si qua perfecta iustitia animarum & spirituum est, quos Deus creauit, in angelis sanctis, iustis, bonis, nullo lapsu auersis, nulla superbia cadentibus, sed manentibus semper in contemplatione verbi Dei, & nihil aliud dulce habentibus, nisi à quo creati sunt, in ipsis perfecta iustitia est, in nobis autem ex fide cœpit esse secundum spiritum.* Our iustice is now of faith, there is no perfect iustice but in the angels, and scarce in the angels, if they be compared to God. Yet if there be any perfect iustice of soules and spi-

*August. in epist.  
Joan. tract. 4.  
tom. 9.*



spirits which God hath created in the holy Angels, iust, good, by no lapse auerted, by no pride falling, but euer abiding in the contemplation of the word of God, and thinking nothing sweet, but him onely which created them: in them iustice is perfect, but in vs (it is not perfect) it is onely begun of faith according to the spirit. Thus faith Saint *Austen*, telling vs very plainly, that there is no perfect iustice in man: but doubtlesse, where no perfect iustice is, there can be no condigne merite of eternall life.

*Ambros. lib. 10.  
epist. 84. tom. 3.*

S. *Ambrose* is consonant to S. *Austen*, who writeth in this manner: *Caro contra spiritum, & contra carnem spiritus concupiscit; nec inuenitur in vilo hominum tanta concordia, ut legimentis lex qua membris est insita, non repugnet. Propter quod ex omnium sanctorum persona accipitur, quod Iohannes Apostolus ait; si dixerimus quoniam peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.* The flesh (saith S. *Ambrose*) coueteth against the spirit, and the spirit against the flesh: neither can there be found in any man such concord or agreement, that the law which is ingrafted in the members, fighteth not against the law of the mind. And for that cause Saint *Iohns* words are taken as spoken in the person of all Saints; If we say we haue no sinne, we deceiue our selues, and there is no truth in vs.

Thus writeth S. *Ambrose*; out of whose words I note first, that concupiscence mooueth rebellion against the spirit, in the holiest man vpon earth. Secondly, that this rebellion is sinne in euery one: for S. *Iohn* speaketh of sinne indeed. Thirdly, that no man liuing is free from sinne; and consequently, that none liuing in this pilgrimage of mortalitie, can condignely merite eternall life.

*Chrysost. de con-  
punct. cord. lib. 2.  
tom. 5. col. 592.*

S. *Chrysostome* is consonant to S. *Ambrose* and S. *Austen*: these are his words; *Etsi millies moriamur, etsi omnes virtutes animi expleamus, nihil dignum gerimus ad ea, quae ipsi percepimus à deo.* Though we die a thousand times, and though we accomplish all vertues of the mind; yet doe we nothing worthie of those things which we receiue of God.

*Theophilact*

Theophilact saith in this manner : *Seruaui nos eternum, non ex operibus quæ fecimus, hoc est, neq; fecimus opera iustitiæ, neq; per hæc conseruati sumus, sed vniuersam salutem bonitas ipsius atq; clementia operata est.* He hath saued vs eternally, not of the works which we haue done, that is, neither haue we done the workes of iustice, neither are we saued by them, but his goodnesse and his clemencie hath wrought our saluation wholly.

Now, to knit vp this reason with all consents in one, I will here set downe the flat and plaine report of a famous Frier and popish bishop, in that booke which he dedicated to Pope Sixtus the fift : *Post humillimam sanctorum pedum deosculacionem.* These are the words : *Eodem etiam modo considerantes omnes alij doctores sancti naturalem solum modo bonorum operum valorem, & illum à valore & iusta vitæ æternæ estimatione longissimè distare perpendentes, prudenter dixerunt, opera nostra non esse meritoria aut digna vitæ æternæ. Ex lege tamen, siue conuentione, siue promissione facta nobiscum, opera bona hominis cum adiutorio gratiæ dei sunt æternæ vitæ digna, & illi aequalia ; quæ seclusa illa dei promissione, quæ passim in sacris literis reperitur, fuissent tanto premio prorsus indigna.* All other holy doctors also, considering after the same manner the naturall value onely of good workes, and perceiuing that it is exceeding farre distant from the value and iust estimation of eternall life, said wisely, That our works are not meritorious nor worthe of eternall life. Yet for the couenant and promise made vnto vs, the good workes of man with the helpe of Gods grace, are worthy of eternall life, and equall with it; which for all that, that promise of God which is frequent in the Scripture, set aside, were altogether vnworthie of so great reward.

Thus saith our popish bishop, our holy Frier, euen to the Pope himselfe, after the humble kissing of his most holy feet. VVho though he bestirre himselfe more than a little, to establish the condigne merite of mans workes, yet doth he in his owne kind of dispute and reasoning, vtterly confute and confound himselfe. For first, he graun-

Theophil. in 3.  
cap. 111.

Iosephus Angles  
in 2. lib. f. pag.  
103.

Loe, this Frier  
granteth, that  
all the holy fa-  
thers are a-  
gainst the pa-  
pists.

The papists  
grant as much  
as we desire.

teth, that not onely S. Chrysostome, but all the rest of the holy fathers with him (marke well, gentle reader) affirme constantly and vniformely with one voice and assent (a testimonie almost incredible to proceed from the mouth of a papist, so deere to the Pope) That good workes neither are meritorious nor worthie of eternall life. Secondly, he graunteth freely, that the best workes considered in their owne nature and kind, are vnworthy of eternall life. Thirdly, he graunteth willingly, and telleth the Pope roundly (*post deosculacionem pedum*, but after the kissing of his feet) that good workes, euen as they proceed of grace and assitance of the holyghost, are for all that altogether vnworthie of eternall life, if Gods promise and free acceptation be set apart. VVhich three points doubtlesse, are all that we desire to be graunted, concerning the doctrine of good workes. And consequently, though the papists neuer cease to impeach, accuse, slander, and condemne vs in this behalfe: yet doe we defend nothing herein (as is euident to the indifferent reader) but euen that which their owne best doctors in their printed bookes doe teach vs; yea, in those very bookes which are dedicate to the Pope himselfe, and that with the solempne and religious deosculation of his holy feet. The conceits which bishop Frier Ioseph alledgeth, to make good his imagined condign merite of workes, are very childish and too too friuolous. For first, where he saith, that the fathers speake of good workes, onely in respect of their naturall value, as he termeth it; I answer, that that silly glosse is onely inuented by him and his fellowes, to saue the life of their beggerly doctrine, if it would be. For no such thing can be found in any one of all their bookes. Nay, our Frier bishop confuteth himselfe vnawares (of such force is the truth) when he graunteth, that good workes done in grace are vtterly vnworthie of heauen, if Gods promise bee set apart. Where I wish the reader to obserue seriously the word (*propterea*, vtterly) which is indeed his owne, and most emphaticall against himselfe.

Their



Their highly renowned Abbot and canonized saint Bernardus shall tell them the truth, and giue the vpsot of the game: these are his expresse words: *Iam vero de aeterna vita scimus, que non sunt condigna passionibus huius temporis ad futuram gloriam, nec si vnus omnes sustineat. Neque enim talia sunt hominum merita, ut propter ea vita aeterna debeatur ex iure, aut deus iniuriam aliquam faceret, nisi eam donaret.* Now touching eternall life, we know that the sufferings of this time are not wor-  
thie of the glorie to come; no, not if one man could sustaine all. For the merits of men are not such, that for them eternall life is due by right, or that God should doe some iniurie, if he gaue it not.

Bernard. serm. 1.  
in annunc.  
B. M. V. pag.  
160. roma.

The same Bernard in another place hath these expresse words: *Deest gratia, quicquid meritis deputas. Nolo meritum, quod gratiam excludat. Horreo quicquid de meo est, ut sim meus; nisi quod illud magis forsitan meum est, quod me meum facit. Gratia reddit me mihi iustificatum gratis, & sic liberatum à seruitute peccati.* It derogateth from grace, whatsoeuer thou ascribest to merite. I will haue no merite that excludeth grace. I abhorre whatsoeuer is of mine owne, that I may be mine owne, vnlesse perchance that is more mine owne which maketh me mine owne. Grace iustificeth me to my selfe freely, and so deliuereth me from the bondage of sinne.

Bernard. in cant.  
serm. 67. p. 100;  
tom. I.

The same Bernard in another place hath these expresse words: *Sic non est, quod iam quæras quibus meritis speremus bona, presertim cum audias apud prophetam; non propter vos, sed propter me ego faciam, dicit dominus. Sufficit ad meritum, scire quod non sufficiant merita. Sed ut ad meritum satis est, de meritis non presumere; sic carere meritis, satis ad iudicium est.* So there is no cause, that thou shouldest now aske by what merits we hope for glorie, especially, since thou hearest the prophet say, I will doe it, saith the Lord, not for your sake, but for mine owne. It is sufficient to merite, to know that our merites are not sufficient. But as it is ynough to merite, not to presume of merites, so to want merites, is ynough to iudgement.

Bernard. in cant.  
ser. 68. p. 1006.

Out of the most excellent testimonies of this famous  
papist,

papist, I note many worthie lessons for the benefit of the reader. First, that nothing which man can doe or suffer in this life, is worthie of the ioies of heauen. Secondly, that heauen is not due to any man for his owne deserts. Thirdly, that God should doe no man wrong, no, not the best liuer on earth, if he should debarre him from the ioies of heauen. Fourthly, that whatsoeuer is ascribed to mans merite, the same is derogatorie to Gods grace. Fifthly, that Bernard renounceth all merit, which excludeth grace, that is to say, all merit of mans workes whatsoeuer: for so himselfe expoundeth himselfe. Sixtly, that he abhorreth whatsoeuer is his owne, and so he denieth any thing within himselfe to be meritorious, or worthie of eternall life. Seuenthly, that the most sufficient merit in man, is this, viz. to know and confesse, that our merits are no merits indeed. Eightly, that to want merits, is ynough for mans condemnation. VVhich last obseruation doth fitly expound that which I vttered in the beginning of this article, to wit, that the word (merit) in that sence in which the fathers vse it, is not to be reiected, though in these our daies it commonly be abused. For to want merits in their sence (as Bernard here declareth euidently) is to haue no good workes: which good works I affirme willingly, both with the old and late writers of best account, to be so necessarie to attaine eternall life, as the visuall, ordinarie, and vndoubted means, by which God decreed from eternitie freely for his owne name sake, to bring his chosen and elect to saluation; that without the same, none haue beene, are, or shall be saued world without end; if, as I said in the beginning, time be graunted to doe them.

*The third reason, drawne from the doctrine of best approoued Papists, and their renowned schoole-doctors.*

*Aquinas, 2. 2. q. 114. art. 1. in corp.*

**T**homas Aquinas (whose doctrine no papist may gaine-say or refuse) hath these expresse words: *Manifestum est autem, quod inter deum & hominem est maxima inaequalitas, in infinitum enim distant; totum quod est hominis bonum, est a deo; unde*

*unde non potest hominis à deo esse iustitia secundum absolutam equalitatem, sed secundum proportionem quandam; in quantum scilicet uterq; operatur secundum modum suum. Modus autem & mensura humane virtutis homini est à Deo, & ideo meritū hominis apud deum esse non potest, nisi secundum presuppositionem diuine ordinationis; ita scilicet, vt id homo consequatur à Deo per suam operationem quasi mercedem, ad quod Deus ei virtutē operandi destinauit.* It is manifest, that between God and man there is exceeding great inequality, as which doe differ in infinit; all the good that man hath, is of God. VVherefore mans iustice receiued of God, cannot be according to absolute equalitie, but after a certaine proportion, to wit, in as much as either worketh according to his condition. Now, man hath the measure and condition of his vertue from God; and therefore mans merit cannot be with God, saue onely according to the supposall of Gods holy ordinance; so forsooth, that man may attaine that at Gods hand by his working, as a reward, to which God hath designed to him the facultie and power of working.

Thus writeth their grand master papist *Aquinas*, who vtterly ouerthroweth all popish merit, as it is this day defended and beleued in the Church of Rome. For first *Aquinas* telleth vs (marke well, for this is a weightie point) that where there is not perfect equalitie, there can be no merit properly. Secondly, he graunteth freely, that there is infinit inequality betweene God and man, as euery child knoweth to be true. Thirdly, he freely confesseth, that mans iustice is not absolute, but imperfect. Fourthly, he graunteth willingly, that man doth merit nothing in Gods sight, saue onely by way of his free acceptance. Fifthly, he confesseth in like manner, that eternall life is not properly hire, but as it were hire, *quasi mercedem*; and that, by reason of the same free acceptance.

*Durandus*, a very famous popish Schoole-doctor, hath thele expresse words: *Tale meritum de condigno inuenitur inter homines, sed non est hominis ad deum. Quod patet, quā quod redditur prius ex libe- alitate dantis, quam ex debito operis, non cadit sub me-* *Durand. in 2. s. dist. 27. q. 2. in med.*



*vito de condigno strictè & propriè accepto. Sequitur; quod si quis dicat, quod quamuis deus non constituatur nobis debitor ex aliquo nostro opere, constituitur tamen debitor ex sua promissione, quam exprimit scriptura; non valet propter duo. Primum est, quod promissio divina in scripturis sanctis non sonat in aliquam obligationem, sed insinuat meram dispositionem liberalitatis diuinæ. Secundum est, quod quod redditur, non redditur ex debito operis, sed ex promissione precedente; non quod redditur ex merito operis de condigno, sed solum vel principaliter ex promisso. Et ita non est illud debitum, de quo loquimur. Et sic patet, quod meritum de condigno strictè & propriè sumptum, viz. pro actione voluntaria, propter quam operanti debetur merces ex iustitia, sic quod si non reddatur, ille ad quem pertinet reddere, iniuste facit, & est simpliciter & propriè iniustus, non est hominis ad deum. Et ideo propter tale meritum, cum sit homini simpliciter impossibile, non est necesse in nobis ponere gratiam, vel charitatem habitualement.*

Such condigne merit is found among men, but is not betweene God and man. VVhich hereby is cleere, because that which is rendered rather of the liberalitie of the giuer, than of debt due to the worke, falleth not vnder condigne merit, properly so called. If any say, that though God become not our debtor by reason of our worke, yet is he made our debtor by reason of his promise, which the Scripture expresseth: that answere is of no force for two respects. First, because Gods promise in the Scriptures doth not sound to any bond, but insinuateth the meere disposition of Gods liberalitie. Secondly, because that which is giuen, is not giuen for the debt arising of the worke, but of promise that went before; not that it is rendered for the condigne merit of the worke, but onely or principally for his promise sake. And so there is not that debt of which we speake. So then it is cleere, that condigne merit, properly so called, viz. for a voluntarie action, for which reward is due of iustice to the worker, so that if it be not rendered, he to whom it appertaineth to giue it, doth vniustly, and is simply and properly vniust, is not betweene God and man. And therefore for such a merit, seeing it is simply impossible to man, there is no need to

put in vs grace or charitie habituall. Thus saith M. *Du-  
rand*; out of whose words I note first, that condigne merit  
cannot be betweene God and man. Secondly, that eter-  
nall life is giuen of Gods free liberalitie, not of any dutie  
due to the works that we doe. Thirdly, that God rewar-  
deth vs principally for his promise sake, and not for any  
thing we either haue done or can doe. Fourthly, that con-  
digne merit is so farre aboue mans capacitie, that no man  
can by any possibilitie haue it. And consequently, that  
late popish doctrine is impossible.

*Gregorius Ariminensis, Marsilius, Thomas Waldensis, Paulus* *Apud Ioseph.*  
*Burgensis,* and *Eckius,* fue most zealous papists, doe all *Angl. in 2. s. dist.*  
with one assent affirme very constantly, that mans works *27. ar. 2. p. 105.*  
are not meritorious of eternall life, how holy soeuer the  
man be.

*Dominicus Soto* a zealous monke and famous popish wri-  
ter, telleth the papists roundly, and teacheth them graue-  
ly, that no pure man is able to make condigne satisfacti-  
on for his sinnes; and so *à fortiori*, against his will and mea-  
ning, that no man can by condigne merit attaine eternall  
life. These are his expresse words; *Perfecta satisfactio est illa,*  
*cuius valor & pretiū totū emanat à debitore, nulla vel perueniente, vel*  
*interueniente gratia creditoris; taliter ut sit redditio æquivalētis alias*  
*indebiti voluntaria.* Perfect satisfaction is that, whose value  
and price proceedeth whollie from the debtour, without  
either preuenting or interuenting grace of the creditour;  
so as the voluntarie reddition be of that which is equiva-  
lent, and not otherwise due. This is true doctrine which  
our frier *Soto* deliuereth to the world: hee teacheth vs  
foure things. First, that the satisfaction must proceed  
wholie from the debtour. Secondly, that there must be  
no preuenting nor interuenting grace of the creditour.  
Thirdly, that there must be equivalent restitutio. Fourth-  
ly, that that equivalent reddition must be a worke, which  
is otherwise not due. These foure conditions (which our  
popish M. *Soto* and *Dominican* frier requireth in euery satis-  
faction) when any papist can find in any one of their me-  
rits

*Aristo. in 8.  
ethic. cap. 7.*

*Aquinas, 12. q.  
114. ar. 1. 3. m.*

*Iosephus An-  
gles, in 2. sent.  
p23. 107.*

rits or satisfactions, I will be their bondman, neither shall the popes holines be excepted. But to come to this bondage vpon this couenant, I am in no feare at all : For the ethnicke philosopher *Aristotle*, perceiued by the naturall discourse of right reason, That no man can euer make cōdigne compensation to God and his naturall parents. For which respect, *Aquinas* affirmeth constantly, that God is not simply and truely said to be debtor to vs, but to himselfe and to his owne promise, which he freely without all our deserts made vnto vs. And their great schoole-doctour *Iosephus Angles*, after he hath disputed this question of condigne merit too and fro, *pro & contra*, doth in the end though vnawares, plainly confesse the selfe same doctrine, that I now intend to prooue. He telleth vs forth, that the price of euery thing may be equall to the value and worth of the same thing, two wayes ; first, of the nature of the thing ; secondly, of the pact, couenant and promise of him that doth promise the same thing : for saith he, if one penny be the tull value answereable to the labour ; yet if a greater reward be promised, which farre exceedeth the worth & value of the work wrought, then that reward is also due by couenant. He addeth the reason thereof ; *viz.* because the law of nature teacheth to keepe promises which farre exceed the value of the thing. And hereupon this great learned doctour concludeth roundly, that though our good workes come farre short of eternall life, if we respect the worthinesse thereof : yet doe they condignely merit the ioyes of heauen, if we respect the free promise of Christ Iesus. And this condignitie of workes, our frier bishop, or bishop frier, (as you will) calleth *aqualitas ex promissione tantum*, equalitie of promise onely. Now, I pray thee gentle reader, what childish wit is not able to penetrat the very bowels of this deepe diuinitie ? and yet is it the maine point and onely foundation, to which all papists doe and must appeale, in this weighty and most important question. For example sake, if thou wouldest wish me to lend thee my cloake, to defend



send thee from a showre of raine, and promise to giue me an hundred pounds for the loane; then doubtlesse were it true to say, that after such loane an hundreth pounds were due vnto me: yet withall would it be most true also, that such loane of my cloake were not the condigne merit of that hundreth pounds; but that it proceeded principally of the free gift and promise made vnto me, farre about my merit and desert: neither could my act be any way rightly tearmed, the condigne merit of that reward. And yet it is euident, that thus standeth the state of the question, betweene the condigne merit of mans workes, and the excellencie of the ioyes of heauen. For I willingly graunt, that eternall life is due to the workes of Gods elect, and that it is as well the crowne of iustice, as of mercie: but withall I constantly affirme, that God bestoweth it on his elect freely for his owne name sake, and not for any merit, worthinesse, or condignitie of their workes.

For this cause, their owne deere frier *Ioannes de Combis*, teacheth this golden lesson: *Meritum condigni dicit aequalitatem meriti ad remunerationem: dico autem aequalitatem, non arithmeticam, sed geometricam: id est, non quantitatis, sed proportionis. Et hoc patet, quia Deus semper remunerat supra meritum, sicut punit citra condignum.* Condigne merit doth connotat the equalitie of merit, to the thing that is merited; I say equalitie, not arithmeticall, but geometricall, that is, not of quantitie, but of proportion: And this is euident, because God euer rewardeth about our merits, as he punisheth lesse than we deserue. Out of these wordes we see two things cleered: the one, that we deserue greater punishment for our sinnes, than God inflicteth vpon vs for the same: the other, that for our well doing we receiue greater reward, than our workes doe or can deserue. And consequently, that wee doe not condignely merit eternall life.

For this cause saith their famous popish doctour, *Nicolaus de Lyra*, in this maner: *Salus enim aeterna, excedit totaliter facultatem naturae humanae. Propter quod non potest eam attingere,*

2. Tim. 4. v. 8.

Iac 1. v. 12.

Rom. 8. v. 18.

Rom. 6. v. 23.

Ps. 103. v. 4.

Ps. 145 v. 9.

Iac. 2. v. 83.

Joan. de Combis

lib. 5. theolog.

v. cit. cap. 11.

Lyra in 3. ca. tit.

Carthus. in 6.  
cap. ad Rom.

*nisi ex largitate diuinæ misericordiæ.* For eternall life doth farre surmount and wholly exceed the facultie and power of mans nature. VWherefore man can no way attaine vnto it, but onely by the liberalitie of Gods mercy.

For this cause saith another popish doctour, *Dionysius Carthusianus*, in this maner: *Ex gratia seu per gratiam Dei, datur iustis pro premio vita æterna. Non hoc dicitur merita excludendo, sed ut insinuetur, quod principaliter ascribendum sit gratia Dei, qui etiam premiat ultra condignum.* Eternall life is giuen for reward to the iust, of grace or through the grace of God. This is not said to exclude merits, but to insinuate, that reward must principally bee ascribed to the grace of God, who rewardeth vs aboue our deserts. Loe, this great papist laboreth with maine and might, to stablish popish condigne merit of workes: who affirming more boldly than wisely, that the elect doe merit eternall life; telleth vs with one breath, that the reward is aboue our merits and deserts. And so vnwittingly and vnwillingly he confuteth himselfe, and refelleth that doctrine, which he gladly would confirme.

Bellarmin. de iustif.  
sic. tom. 3. col.  
1296. & col.  
1298.

To conclude, our Iesuit and renowned Cardinall, frier *Bellarmin*, who after mature deliberation and graue consultation had with all the best learned Iesuits in the world, and with the Pope himselfe (whose faith iudiciall cannot faile, say they) saith all that possibly can be said for the life of poperie, doth with great grauitie and prudent sagacitie in the name of all papists, deliuer this doctrine vnto vs; *Quod vero attinet ad rem ipsam, Durandi sententia, si nihil aliud vellet, nisi merita nostra non esse ex condigno, siue ex iustitia absolute, sed tantum ex hypothesi, id est, posita liberali Dei promissione, non esset reprobanda, sequitur; respondeo, absolute non posse hominem à Deo aliquid exigere, cum omnia sint ipsius; tamen posita eius voluntate & pacto, quo non vult exigere à nobis opera nostra gratis, sed mercedem reddere iuxta proportionem operum, verè possumus ab eo mercedem exigere; quomodo seruus non potest absolute à domino suo vllum premium postulare, cum omnia quæ seruus acquirit, domino suo acquirat; tamen si domino placeat do-*

nare

*nare illi opera sua, & pro iisdem tanquam sibi non debitis mercedem promittere, iure mercedem pro suis operibus postulabit.* Touching the matter it selfe, *Durands* opinion, if he had no other meaning, but that our merits are not absolutely iust and condigne, but hypothetically in respect of Gods liberall promise, were not to be reiected: I answere, that man cannot absolutely exact any thing of God, seeing all things are Gods owne; neuerthelesse, his will and covenant being made, that he will not exact our workes of vs freely, but will reward them according to their proportion: we may truly require hyer of him, like as a bondman cannot absolutelie require any reward of his lord, seeing euery thing which the bondman gaineth, is gotten and gained to his master: yet for all that, if it shall please his master and lord to bestow his works on him, and to promise reward for the same, as if they were not due vnto him, then may the bondseruant iustly demaund reward for his workes.

Thus saith the Iesuit *Bellarmino*; and consequently, this is all that all papists say, or can say, for the life of popish doctrine. Out of whose wordes I note first, that his brother *Durands* opinion hath put him to his best trumpe. Secondly, that *Durands* opinion (as is already prooued) is this; *viz.* that the merit of workes in the best liuer vpon earth, cannot truly and properly be called *meritum ex condigno*, condigne merit; but onely merit in way of acceptance, and in respect of Gods free mercy, and promise made vnto man without all deserts. Thirdly, that *Bellarmino* graunteth this opinion in this sense: For hee saith plainly, If *Durand* admit merit in respect of Gods promise, his opinion cannot be reprobued. Fourthly, that our Iesuit maketh good that doctrine, which I here defend, as which is the selfe same, that *Durand* holdes. And consequently, if *Bellarmino* and his popish fellowes and followers, would stand constantly to their owne doctrine, which they publish in printed bookes; wee and they should soone agree, and these great controuersies would haue



Aug. lib. 9. confess. cap. 13.

an end. Fourthly, that man cannot absolutely exact any thing at Gods hands, because all things are Gods owne. Fifthly, that in respect of Gods good pleasure and covenant freely made to man, we may truly require reward of God. Yea, my selfe graunt, that we may not onely truly, but also iustly require reward at Gods hands, in regard of his promise freely made vnto vs. But I euer denie withall, that any reward is due to our best workes; for any condigne merit or desert of or in our workes, Gods free acceptation, mercie, and promise set apart. For as Saint *Auſten* grauely saith; *Va etiam laudabili vita hominum, si remota misericordia discutias eam.* Woe euen to the best liuer vpon earth, if thou examine his life, thy mercy set apart. Answered o papists, if ye can; and if ye cannot, then repent, and yeeld vnto the truth for shame. I challenge you, I prouoke you to the combat; I adiure you all ioyntlie, and euery one of you seuerally, for the credite of your cause, for the honour of your Pope, and the life of popish doctrine, which now lieth bleeding, and wil shortly yeeld vp the Ghost, if some soueraigne remedie bee not speedily prouided for the same.

The



The sixt Article . Of the Po-  
pish distinction of mortall and  
veniall finnes.



Although it be true, that all finnes are not equall, but one greater than another: and although it be also true, that in a good and godly sence, some sinne may be tearmed mortall, and some veniall; which yet may more fitly be called, finnes regnant, and not regnant: neuerthelesse most true it is, to the euermore lasting confusion of all impenitent papists, that euery sinne is mortall of it owne nature, and onely veniall by way of Gods free acceptation and mercie, for his owne name sake, and merits of his deare sonne our Lord Iesus.

I prooue it first both briefly and euidently. For Christ himselfe telleth vs in his holy Gospell, that we must giue *Math. 12. v. 3.* a straight account of euery idle word in the generall day of iudgement. And for no other end doubtlesse must this account be made, but onely, because euery idle word is flatly against the law of God. This the papists can neuer denie, it is euident to euery child. And yet must they likewise confesse, that idle words be those finnes which they call venials. And consequently, they must confesse against their wils, and against their professed Romish doctrine, that all finnes are mortall, that is to say, against the law of God.

This doctrine of our Sauour Christ Iesus is confirmed by the testimonie of S. Iohn his beloued Apostle, where he *1. Ioh. 3. v. 4.* telleth vs, that euery sinne is *avopia*, that is, the transgressi-

M

on

on of Gods law, as is alreadie prooued at large in the fourth article of concupiscence. And the Hebrew word **נח**, which signifieth a declining from the right way, doth plainly confirme the same.

*Rhemists in 1.  
Joh. 3. v. 4.*

Secondly, because our popish Rhemists confesse in plaine tearms, that euery sinne is a swaruing from the law of God. For doubtlesse, that which swarueth from the law, is truly said to be against the law, but not agreeable to the law.

*Iosephus Angles  
in 4. sent. p. 215.*

Thirdly, because the famous popish Frier and Romish bishop *Iosephus Angles* teacheth the same doctrine in his booke dedicated to the Pope himselfe. These are his own expresse words: *Omne peccatum veniale est alicuius legis transgressio. Patet, quia omne veniale est contra rectam rationem, & agere contra rectam rationem, est agere contra legem naturalem, precipientem non esse à regula rectæ rationis deuiandum.* Euery sinne veniall is the transgression of some law. This is cleere, because euery veniall sinne is against right reason; and to doe against right reason, is to doe against the law of nature, which commaundeth vs not to depart or swarue from the rule of right reason. Loe, euery veniall sinne is against right reason, and against the law of nature, which is giuen to euery one in his creation, in his birth or natiuitie.

*Duran. in 2. sent.  
dist. 42. q. 6.*

Fourthly, because *Durandus*, another famous papist, confuteth the late receiued popish opinion of *Thomas Aquinas*, which the Pope and his Iesuits hold, to wit, that veniall sinnes are *preter legem, non contra*: Besides the law, but not against the law. These are *Durands* owne words: *Ad argumentum dicendum, quod omne peccatum est contra legem dei naturalem, vel inspiratam, vel ab eis derivatam.* To the argument answere must be made, that euery sinne is against the law of God, either naturall, or inspired, or deriued from them. And this opinion of *M. Durand*, is this day commonly defended in the popish vniuersities and schooles. So saith Frier *Ioseph*, these are his words: *D. Thomas & eius sectatores tenent, peccatum veniale non tam esse contra legem, quam preter legem. Sequitur; Durandus tamen & alij permulti hanc sententiam*

*Jos. Angl. in 2. f.  
pag. 275.*

*impug-*



*impugnant, affirmantes peccata venialia esse contra mandata. Et hæc opinio modo in scholis videtur communior.* S. Thomas and his followers hold, that a veniall sinne is not so much against the law, as besides the law. But *Durand* and many others impugne this opinion, auouching veniall sinnes to be against the commaundements. And this opinion seemeth now adaies to be more common in the schooles.

Here I wish the reader to note by the way, out of the word (*modo*, now adaies) the mutabilitie of Romish religion. For in that he saith (*modo*, now adaies) he giueth vs to vnderstand, that their doctrine is now otherwise than it was of old and in former ages. A note worthie to be remembred. For the old Romane religion was catholicke, pure, and sound, and with it doe not I contend: but I impugne late Romish faith and doctrine, which the Pope and his Romish Schoole-men haue brought into the Church.

Fiftly, because their canonized martyr *John Fisher*, the late bishop of Rochester, teacheth the same doctrine so plainely, as euery child must needs perceiue the truth in that behalfe. These are his expresse words: *Quod peccatum veniale solum ex dei misericordia veniale sit, in hoc tecum sentio.* *Responsus art. 32. a. in. Luth.* That a veniall sinne is onely veniall through the mercie of God (and not of it owne nature) therein doe I agree vnto you. Thus saith our bishop. And as he telleth me, that he agreeth with *Luther* therein: so doe I tell our Iesuites, that I agree with him, with *Durand*, *Almaine*, and the other papists, that teach the same doctrine.

Sixtly, because *Gerson*, another famous popish writer, holdeth the same opinion. These are his expresse words: *Nulla offensa dei est venialis de se, nisi tantum modo per respectum ad diuinam misericordiam, qui non vult de facto quamlibet offensam imputare ad mortem, cum illud posset iustissime. Et ita concluditur, quod peccatum mortale & veniale in esse tali, non distinguuntur intrinsece & essentialiter, sed solum per respectum ad diuinam gratiam, quæ peccatum istud imputat ad peccatum mortis, & aliud non.* *Jo. Gers. de vita spirituali. lect. 1. part. 3. in I. corol.* No offence of God is veniall of it owne nature, but onely in

respect of Gods mercie, who will not *de facto imputa*, euery offence to death, though he might doe it most iustly. And so I conclude, that mortall and veniall sinnes, as they be such, are not distinguished intrinsically and essentially, but onely in respect of Gods grace, which assigneth one sinne to the paine or torture of death, and not another.

Thus writeth this famous popish bishop, who was a man of high esteeme in the counsell of *Constance*. VVhose onely testimonie (if his words be well marked) is able to confound the papists, and to strike them dead. For first, he telleth them plainly, that euery sinne is mortall of it owne nature. Secondly, that no sinne is veniall, saue only in respect of Gods mercie. Thirdly, that God may most iustly (*iustissimè*) condemne vs for the least sinne we do. Note seriously, gentle reader, the word (*iustissimè*.) Fourthly, that mortall and veniall sinnes are the same intrinsically and essentially, and differ but accidentally, that is to say, they differ in accident, but not in nature; in quantitie, but not in qualitie; in mercy, but not in deformitie; in the subject, but not in the obiect; in imputation, but not in enormitie; saue onely, that the one is a greater mortall sinne than is the other. For (as *Gerison* auoucheth) we may iustly be damned for the least sinne of all, howsoeuer other papists doe flatter themselues in their cursed deformed venials.

Seuenthly, because sinne in generall is the transgression of Gods law, as S. *Ambrose* defineth it, yea, euery word, deed, or desire against Gods law, as S. *Austen* describeth it. Their words are set downe in the fourth article of this discourse.

Eighthly, because the Iesuit *Bellarmino* vnawares confesseth the same against himselfe. These are his owne words: *Respondeo, omne peccatum esse contra legem dei, non positiuam, sed aternam, vt Aug. rectè docet. Omnis enim iusta lex, siue à deo, siue ab homine detur, ab aterna dei lege deriuatur. Est enim aterna lex, vt malum sit violare regulam.* I answere, that euery sinne is against the law of God, not positieue, but eternall, as *Austen* teacheth

teacheth rightly. For euery iust law, whether it be giuen of God, or of man, is deriued from the eternal law of God. For the eternall law is, that it is euill to offend against the rule. These are our Iesuits owne words, which (as euery child can easily discerne) doe evidently confute himselfe and his Romish doctrine. For first, vnder euery sinne must needs be contained their veniall sinnes, or els some sinnes shall be no sinnes; which implieth flat contradiction. Secondly, he telleth vs, that euery sinne, and consequently veniall sinnes are against the eternall law of God. Thirdly, he graunteth, that they are not onely besides the law, *sed contra legem*, but euen against the law. Fourthly, hence it is cleere and euident, that the law eternall is the chiefe and principall law of all other laws, seeing from it all other lawes are deriued.

Ninthly, because the papists cannot possibly yeeld any sound reason, why in the sinnes of theft one shall be mortall, and another veniall. For example sake, let vs suppose one at one time to steale so many eggs as will make a mortall sinne by Romish doctrine; another at another time to steale so many as will make a venial sinne by the same doctrine: then I demaund of our papists, VVhy God cannot iustly condemne the theefe to hell that stealeth but so many eggs; and for all that can iustly condemne him to eternall torment, that stealeth but one only egge aboute the said number. For this must they doe, and a good reason hereof must they yeeld (which I am well assured they can neuer do) or els confesse euery sinne to be mortall, and so against their wils to subscribe to mine opinion. Answer

ô papists if ye can; if ye cannot then repent  
for shame, and yeeld vnto  
the truth.





## The seuenth Article. Of popish vnwritten traditions.



He papists beare the world in hand, that many things necessarie for mans saluation, are not contained in the holy scriptures of the old and new testament : and consequently, that none can be saued, but such as beleue their vnwritten traditions, and what their Pope telleth them. For the exact knowledge whereof, I put downe these propositions.

*The first Proposition, with the first reason.*

**T**He written word or holy scripture, containeth in it selfe, every doctrine necessarie for mans saluation. I prooue it, by the manifold texts both of the old and new testament ; by the authoritie of the holy fathers, and by the the testimonie of renowned and best approoued popish writers.

*Ex testamentis veteri.*

*Deut. 4. v. 2.* *Locus primus.* Ye shall not add to the word which I speak vnto you, neither shall ye take any thing away from it.

*Deut. 12. v. 32.* Againē thus, That which I command, that only doe thou to the Lord. Neither add any thing, nor take any thing away. Againē thus, Only be thou strong, and of a valiant courage, that thou mayest obserue and doe according to all the law, which *Moses* my seruant hath comāded thee. Thou shalt not turne away from it, neither to the right hand nor to the left. Bee carefull that ye keepe all things which are written in the booke of the law of *Moses* ; that

that ye decline not from them, neither to the right hand nor to the left.

By these manifold texts we may see evidently, that the holy scriptures are most perfect, and that nothing may bee taken from them, neither any thing added to them. But doubtlesse, if all doctrine necessarie for mans saluation, were not sufficiently contained in them, then of necessitie, many things should be added to them. *Bellar- mine* (the mouth of all papists) answereth to these and the like places, that they are not spoken of the written word precisely, but of Gods word generally, which is partly written, and partly vnwritten. *Non ait, inquit ille, ad verbum quod scripsit, sed quod ego precipio.* He saith not, (quoth our Iesu- ite) to the word which I haue written, but which I com- mand. But doublelesse, this is a miserable shift, and a very childish answer. For first, God himselfe wrote his owne wordes in two tables of stone, and then deliuered them to *Moses*. Yea, after *Moses* had broken the said tables, in his vchement zeale against Idolatrie; God commanded *Moses* to hew two other tables of stone like to the first, in which he writ againe the wordes that were in the first ta- bles, and commanded *Moses* to put them vpin an arke of wood. Secondly, *Moses* expounded the law of God to the Israelites at large. VVhich large explication of the law, God himselfe commanded him to write, and to giue the same to the Israelites; that they might put it in the side of the arke of the couenant, and there keepe it for a wit- nesse against them. Thirdly, God commanded *Iosue* to keepe and obserue all things, which were written in the booke of the law, which *Moses* had deliuered to the Le- uites: charging him to meditate therein day and night, that he might doe according to the same. Fourthly, *Moses* telleth vs expressly, that the two tables written with the finger of God, contained all the wordes, which the Lord spake to them in the mount out of the midst of the fire, in the day of the assembly. Fifthly, God commanded that the king of the Israelies, so soone as he should be establi- shed

*Bellarmin. rom. 1. col. 183. A. B.*

*Deut. 5. 22.*

*Deut. 9. 17.*

*Deut. 10. v. 1. 4. Deut. 1. 5.*

*Deut. 31. v. 19. 24.*

*Ios. 1. v. 8.*

*Deut. 9. v. 10.*

Deut. 17. v. 18.

shed in his throne, should write out the Deuteronomic (or law repeated) in a book; according to the example, which the priests of the Leuiticall tribe should giue him, that he might meditate therein all the dayes of his life. Sixtly,

Ios. 24. v. 25, 26

Iosue made a couenant with the people, and gaue them a law in Sichem, and wrote all the wordes in the booke of the law. VVhich words were nothing else but a repetiti-  
on of the couenant written by *Moses*; which couenant

Ios. 1. v. 7.

Deut. cap. 1. per

891477.

Deut. 11. 1.

Iosue was commanded to obserue so strictly, that he might neither decline to the right hand, nor to the left. And the same law contained all those precepts, ceremonies, and iudgements, which God commanded *Moses* to teach the people of Israel.

Prou. 30. v. 6.

*Locus secundus. Ne addas quicquam verbis eius (Dei) ne forte arguat te, & inueniaris mendax.* Thou must ad nothing to Gods words, lest he reprocue thee, and thou be found a lier. This text Saint *Hierome* vnderstandeth of the holy scriptures, to which no man may ad any thing, bee it more, be it lesse. The scriptures therefore are most perfect and absoute, and containe euery doctrine needfull for vs to know.

Esa. 8. v. 20.

*Locus tertius. Ad legem magis, & ad testimonium: Quod si non dixerint iuxta verbum hoc, non erit eis matutina lux.* To the law, and to the testimonie. If they speake not according to this word, there is no matutine or true light in them,

Loe, they that refuse to be taught of Gods prophet, who is the mouth of God; and seeke helpe at the dead, which is the illusion of Satan; are here reprooued as men void of knowledge, and as blind leaders of the blind. And withall they are charged to seeke remedie in the word of God, where his will is declared. They and wee must euer in all doubts and difficulties, haue continuall recourse to the law of God; which law is here tearmed the testimonie, because it is the testification of Gods will toward man; because there is set downe, what God requireth of vs; because we may find in it, whatsoeuer is necessarie for vs to know. For the Prophet ioyneth the testi-  
monie



monie with the law, not as a thing distinct from it, but as an explication of the same. As if he had said, yee must in all doubts haue recourse to the law of God, because it is the testimonie of his holy will. Saint Hierome yeeldeth the like sense, and interpretation of this place; these are his wordes. *Si vultis nosse quæ dubia sunt, magis vae legi & testimonij tradite scripturarum. Quia si noluerit vestra congregatio verbum domini quærere, non habebit luce veritatis, sed versabitur in erroris tenebris.* If ye will know the things that are doubtfull, ye must haue recourse to the law, and to the testimonies of the scriptures. For, if your people will not seeke Gods word, they cannot attaine the light of truth, but shall walke in the darknesse of errour.

Hieron 8. cap.

Esa.

*Locus quartus. Memento legis Moïsis serui mei, quam mandavi ei in Horeb ad omnem Israel.* Remember the law of Moïses my seruant, which I commanded to him in Horeb to all Israel. Marke these wordes seriously, because they proue euidently, the question now in hand. For this Malachias being the last of Gods Prophets, and foreseeing by the spirit of God, that the Israelites should bee without Prophets a long time, euen till the comming of Christ; doth here exhort them diligently, to be mindfull of the law of Moïses. As if he should say; the time is at hand, when ye shall be destitute of Prophets, and therefore yee must marke well what the law saith, and doe according to the prescript rule thereof. But what is the reason, why hee maketh no mention of the Prophets? doubtlesse, because all things (as you haue already heard) are fully comprised in the written word of the law. For, although the law and the Prophets were vntill Iohn; the one foretelling Christs comming by word, the other by types and figures: yet was the doctrine of the Prophets nothing else in deede, but an explication of the law; and consequently, Malachie willing the Israelites to remember the law of Moïses, doth thereby sufficiently insinuat the doctrine of the Prophets, as who are nothing else but the interpreters of Moïses. For from the law they might neither turne

Mal. 4. v. 4.

Matt. 11. v. 13.

Lyra. &c. C. vii.  
in 23. cap. 112.

to the right hand, nor to the left. That the law containeth the whole Christian doctrine, necessarie vnto saluation, two famous popish doctors (*Lyra* and *Dionysius Carthusianus*) doe testifie: whose wordes shall be alledged expressly, when I come to the places of the new testament.

*Ex nouo Testamento.*

Ioh 20 v. 31.

*Locus primus.* *Hæc scripta sunt, &c.* These are written, that you may beleue, that Iesus is Christ the sonne of God: and that in beleeuing yee might haue life through his name. Here the reader must obserue seriously with me, that this Gospell was written after all other scriptures of the old and new testament; euen when the canon of the scriptures was complet, perfect, and fully accomplished, viz. almost an hundred yeeres after Christ ascention into heauen, about the fourteenth yeere of the raigne of *Domitianus* then emperour. VVhich obseruation being well marked, all the sottish cauils of the papists will easilie be auoided. Now let vs see, how the auntient fathers doe vnderstand this place of scripture.

*Cyrillus lib. 12.  
in Iohan. cap.  
vlt.*

Saint *Cyrill* hath these wordes; *Non omnia quæ Dominus fecit, conscripta sunt, sed quæ scribentes tam ad mores quam ad dogmata sufficere putarunt; vt recta fide & operibus ad regnum cælorum perueniamus.* All things which our Lord did, are not written: but those things onely, which the writers deemed sufficient, as well for manners as for doctrine; that by a right faith and good life, we may attaine the kingdome of heauen.

*Aug. in. Iohan.  
tract. 49. tom. 9.  
in initio.*

Saint *Austen* hath these wordes; *Cum multa fecisset dominus, non omnia scripta sunt: electa sunt autem quæ scriberentur, quæ saluti credentium sufficere videbantur.* VVhen our Lord had done many things, all were not written; but so much was chosen out to be written, as was thought to be sufficient for the saluation of the faithfull.

Loe, gentle reader, so much is comprised in the holy scriptures, as is necessarie for our saluation, as well in those things which concerne our life and manners, as in things concerning faith and doctrine. VVhich if the papists will graunt

graunt vs, they may keepe their vnwritten traditions, vntill Gods people haue need thereof. For I see not, why they should enforce vs to admit them, except they were necessarie, either for faith, or at the least for good maners: both which notwithstanding, not the scriptures onely, but the fathers also doe denie.

*Locus secundus. Non enim subterfugi, quo minus annuntiarum vobis omne consilium Dei.* For I haue not spared to shew vnto you, the whole counsell of God. This portion of scripture, is vnderstood of things pertaining to our saluation; as two famous popish writers, *Nicholaus Lyranus* and *Dionysius Carthusianus*, doe contest with me. Act. 20. v. 27.

*Carthusianus* hath these wordes; *Sed cum alibi scriptum sit; quis consiliarius eius fuit? sapiens quoque dixerit; quis homini poterit scire consilium Dei; quomodo potuit Paulus omne consilium Dei annuntiare hominibus? & respondendum, quod non simpliciter de omni consilium Dei intendit, sed de omni consilio Dei, quantum ad humanam spectat salutem. Quemadmodum etiam ait saluator; omnia audiui a patre meo, nota feci vobis.* Carthus. in 20. cap. act. apost. Rom. 11. 34. sap. 9. But seeing it is written else where; who hath beene his counseller? and seeing the wise man also saith; what man can know the counsell of God? how could *Paul* shew vnto men, all the counsell of God? answere must bee made, that he meaneth not simply of all the counsell of God; but of all the counsell of God, so farre foorth as appertaineth to mans saluation. As our sauiour also saith; all things which I heard my father, I haue notified vnto you.

*Lyra* teacheth the very same doctrine, I omit his words, for the regard I haue to breuitie. By whose iudgement it is most euident, that the whole counsell of God touching our saluation, is contained in the holy Scriptures. And it will not helpe the papists to answere or say, that all the counsell of God was preached, but not written. For first, the Apostle saith, he was called to be an Apostle, seuered into the Gospell of God, which he had promised afore by his prophets in the holy Scriptures. Secondly, he auoucheth plainly, that he taught none other things than Lyra. in 20. cap. act. apost. Rom. 1.



Act. 16. v. 22.

Carthus. in 22.  
cap. Matt.

Lyra in 22. cap.  
Matt.

Bellar. rom. 1.  
col. 2.

Bellar. rom. 1.  
col. 4.

those which the prophets and Moses did say should come to passe. Thirdly, *Lyranus* and *Carthusianus*, two renowned papists, tell vs, that all necessarie doctrine is contained in the precepts of loue. *Carthusianus* hath these words: *Omnia precepta, documenta, & hortamenta legis ac prophetarum, ordinantur ad horum obseruantiam mandatorum, & virtualiter continentur in eis, sicut conclusiones in primis principijs*. All precepts, documents, and exhortations of the law and the prophets are ordained to the keeping of these cōmandements, and are virtually contained in them, as conclusions in the first principles.

*Lyranus* hath these words: *Propter hoc omnia mandata legis & monitiones, non sunt nisi quadam explicationes istorum duorum mandatorū. Quia omnia ordinantur ad dilectionem dei & proximi; & similiter doctrina prophetarum ad hoc ordinatur*. For this cause all the commandements of the law, and all admonitions, are nothing els but certaine explications of these two commaundements. Because all things are ordained to the loue of God and of our neighbour: and in like manner, the doctrine of the prophets is referred to the same end.

Fourthly, the Iesuit *Bellarmino* telleth vs, that the books of the prophets and Apostles are the infallible rule of faith. These are his expresse words: *Illud in primis statuum erit, Propheticos & Apostolicos libros iuxta mentem ecclesie Cath. & olim in Conc. 3. Carthag. & nuper in Conc. Trid. explicatam, verum esse verbum dei, & certam ac stabilem regulam fidei*. This must be set downe for a ground and sure foundation, that the bookes of the prophets and Apostles, according to the mind of the Catholike Church declared aforetime in the third counsell of Carthage, and of late in the counsell of Trent, is the true word of God, and the sure and stable rule of our faith.

The same Iesuit in another place hath yet more manifest and cleere words, which are these: *Quare cum sacra scriptura regula credendi certissima tutissimaq; sit, sanus profecto non erit, qui ea neglecta spiritus internus sepe fallacis, & semper incerti iudi-*

*cio se commiserit*. VVherefore, seeing the holy Scripture is the most certaine and most secure rule of faith, he is not well in his wits doubtlesse, who hauing neglected the same, shall commit himselfe to the iudgement of the internall spirit, which often deceiueth, and neuer is sure or sound.

These words of our Iesuiticall Cardinall (if they be well marked) will not onely confound himselfe, who elsewhere teacheth the contrarie doctrine, but also euidently proue the controuersie now in hand. For first, he saith, that the bookes of the Apostles and Prophets rightly expounded, are the infallible rule of faith. Secondly, that the holy Scripture is the most safe and most secure rule how to beleue. Thirdly, that he is mad, whosoever will giue credit to the inward spirit, and not stay himselfe vpon the written word. All which doubtlesse confound him and his Iesuiticall broode; as who will not relie vpon the written testimonies of Gods truth, but seeke after vnwritten falshoods and vanities, and ground their faith vpon the same.

Fiftly, S. *Austen* teacheth the selfesame truth, when he telleth vs flatly, that nothing is contained in the Gospell and epistles of the Apostles, which is not also comprised in the law and the Prophets. These are his expresse words:

*In eo tanta predicatio & prenuntiatio noui testamenti est, vt nulla in euangelica atq; Apostolica disciplina reperiuntur, quamuis ardua & diuina præcepta & promissa, quæ illis etiam libris veteribus desint.*

In the old testament, the new testament is so largely preached and foreshewed, that nothing can be found in the discipline or doctrine of the Gospell and of the Apostles, although they be hard and diuine precepts and promises, which are wanting in these old bookes. This being so, it followeth of necessitie, that all things needfull to saluation, are contained in the Scriptures. For S. *Paule* preached all the counsell of God; S. *Paules* preachings are contained in the doctrine of the prophets; the doctrine of the prophets is contained in the law; the law was writ-

*August. contra  
Adimant. cap. 3.  
tom. 6. pag. 121.*

ten with the finger of God ; *Ergo à primo ad vltimum* , all things necessarie for our saluation , are contained in the written word of God.

*2. Tim. 3. v. 15.* *Locus tertius.* Because from thine infancie thou hast knowne the holy Scriptures, τα ὁσώματα σε σφίσει τις σωτηρίαν. VVhich are able to make thee wise vnto saluatiō, throgh faith which is in Christ Iesus. Thus saith S. Paul. But doubtlesse, if so much be written as is able to make vs wise to saluation ; we stand in need of no more, it is ynough. Let the papists keepe their vnwritten traditions to themselves, let vs relie vpon the written truth. Let vs be wise vnto saluation, contenting our selues with that which it pleased God to reueale in his written word, and let them be presumptuous and curious to follow mans inuentions, and to belecue vnwritten vanities .

*The second reason, drawne from the authoritie  
of the holy Fathers.*

*De diuinis no-  
minib. cap. 1. in  
intro.*

**D**ionysius Arcopagita, who liued in the daies of the Apostles, doth liuely deliuer this truth vnto vs in these expresse words : *Omnino igitur non audendum est, quicquam de summa abstrusaq; diuinitate aut dicere aut cogitare, præter ea quæ nobis diuinitus scripturæ diuinæ enuntiarunt.* In no wise therefore may we make bold to speake or thinke any thing of the most high and ineffable diuinitie, saue that only which holy writ hath reuealed to vs from heauen.

*Aug. de doctrina  
Christi. li. 2. cap. 6  
& cap. 9. tom. 3.*

S. Augustine, that glittering beame and strong pillar of Christs church, auoucheth plainly, that all things necessarie for our saluation are contained in the written word, as is already prooued in the former reason : and he confirmeth the same doctrine in another place, where he hath these expresse words : *In his enim quæ aperte in scripturâ posita sunt, inueniuntur illa omnia, quæ continent fidem moresq; viuendi ; spem scilicet atq; charitatem.* For in those things which are plainly set downe in the holy Scripture , all things are found which containe faith and manners, that is to say, hope and charitie.

The



The same S. Austen in another place hath these expresse words : *Credo quod etiam hinc diuinorum eloquiorum clarissima auctoritas esset, si homo sine dispendio promissa salutis illud ignorare non posset.* I belecue, that euen in this point also we should haue most cleere testimonie of holy writ, if a man could not be ignorant thereof, without the losse of his saluation.

Aug. de peccat. meritis. & remiss. lib. 2. cap. vlt. tom. 7.

S. Irenaeus hath these words : *Non enim per alios dispositionem salutis nostrae cognouimus, quam per eos, per quos euangelium peruenit ad nos; quod quidem tunc preconiauerunt, postea vero per dei voluntatem in scripturis nobis tradiderunt, fundamentum & columnam fidei nostrae futurum.* For we know the dispensation of our saluation, by them onely by whom the Gospell came to our hands, which Gospell they first preached: but afterward by Gods appointment they deliuered the same vnto vs in writing, that it might be the foundation and pillar of our faith.

Irene. li. 3. cap. 1

Tertullianus an auncient writer, (who liued aboute 1300 yeeres agoe) hath these expresse wordes ; *Adoro scripturae plenitudinem, quae mihi & factorem manifestat, & facta. An autem ex aliqua subiacenti materia facta sint omnia, nusquam adhuc legi. Scriptum esse doceat Hermogenis officina: si non est scriptum, timeat ut illud adiacentibus aut detrahentibus destinatum.* I reuerence the plenitude, fulnesse, and perfection of the scripture; as which sheweth to me, both the maker, and the things which are made. But that all things are made of some subiacent matter, I neuer could yet read any where. Let Hermogenes his shop shew vs, where it is written. If it be no where written, let him be afraid of that woe which is prouided for them that adde or take away from the Scripture.

Tertullian. contra Hermogen. pag. 373.

Loe (gentle reader) these three most auncient fathers doe teach vs many very excellent documents. First, that we know the dispensation of our saluation by Christs Apostles. Secondly, that we receiued the Gospell from them. Thirdly, that they first preached the mysteries of our saluation, deliuering the Gospell by word of mouth.

Fourth-

Fourthly, that after ward they committed the same to writing. Fifthly, that the Scripture was written by Gods owne appointment. Sixtly, that it was written for this end and purpose, That it might be the pillar and foundation of our faith. Seuenthly, that we may not speake or thinke any thing of God, which we find not written in Gods booke. Eightly, that the holy Scripture is perfect, and containeth all things necessarie for vs to know. Ninthly, that all such as teach or beleue any doctrine not contained in the Scriptures, must drinke of the cup of eternall woe for their paines. Let vs proceed and see, what other fathers of later times tell vs.

Cyprian ep 74.  
ad Pompeum.  
cont. epist. Steph.  
col. 229.

S. Cyprian (who liued about 249 yeares after Christ, viz. about 1300 yeares agoe) hath these words: *Vnde ista traditio? Vtrumne de dominica & euangelica auctoritate descendens, an de Apostolorum mandatis & epistolis veniens? Ea enim facienda esse quæ scripta sunt, deus testatur, & proponit ad Iesum Naue dicens; Non recedet liber legis huius ex ore tuo, sed meditaberis in eo die ac nocte, vt obserues facere omnia quæ scripta sunt in eo. Si ergo aut euangelio precipitur, aut in Apostolorum epistolis, aut actibus continetur, obseruetur diuina hæc & sancta traditio.* From whence came this tradition? Did it descend from the authoritie of our Lord, or his Gospell? Or came it from the mandates of the Apostles, or their epistles? For, that those things must be done which are written, God himselfe doth witnesse, and propose to Iesus Naue, saying: The booke of this law shall not depart from thy mouth, but thou shalt meditate therein night and day, that thou maiest obserue to doe all things which are written in it. If therefore it be either commaunded in the Gospell, or be contained in the Epistles, or in the Acts of the Apostles, let this diuine and holy tradition be obserued.

Thus writeth S. Cyprian, shewing plainely, that all traditions ought to be examined by the written word, and nothing to be admitted, which is not contained in the same, or grounded thereupon. VWhere I note by the way, for the helpe of the reader, that though *Cornelius*, then

then bishop of Rome (whom now the papists tearme Pope and his holinesse) together with the whole nationall synode of all the bishops of Italie, had made a flat decree touching rebaptization: and though also Pope *Stephanus* his holinesse had confirmed the same decree, and commaunded it to be obserued: and thirdly, though our papists of late daies doe obstinately affirme, that their Pope cannot erre when he defineth iudicially. Yet this notwithstanding, *S. Cyprian* teacheth and telleth vs plainly and roundly, that in his time the bishop of Rome had no such authoritie, as this day he proudly and antichristianly taketh vpon him: for he roundly withstood the decree of Pope *Stephanus*, who then was bishop of Rome, and both sharply reprooued him, and contemned his falsely pretended authoritie. And for all that, *S. Cyprian* was euer reputed an holy bishop in his life time, and a glorious martyr being dead. But, if the bishop of Rome had beene Christs vicar, and so priuiledged, as our papists beare the world in hand he is, then doubtlesse *S. Cyprian* must needs haue beene an hereticke, and so reputed and esteemed in the Church of God. For, if any Christian shall this day doe or affirme as *S. Cyprian* did, or publickely denie the Popes falsely pretended prymacie in any place, countrey, territories, or dominions, where poperie beareth the sway, then without all peraduenture he must be burnt at a stake, with fire and faggot for his paines.

*Euseb. lib. 7. hist. cap. 2, 3, 4.*

*S. Athanasius* hath these words: *Sufficiunt sancta ac diuinitus inspirata scriptura, ad veritatis inditionem.* The holy scriptures inspired of God, are sufficient, for the discussion and manifestation of the truth. Where the reader must obserue with me, that *Athanasius* contending against the Gentiles, that their idols were not gods; and proouing that Christ was true God and true man by the Scriptures; and withall auouching, that the Scriptures were sufficient to decide and determine the controuersie; should haue made a very foolish argument, and haue concluded nothing at all, if any necessarie truth had beene

*Athanas. contra gentes, seu idola.*



wanting, and not fully contained in the holy scriptures.

*Epiph. heres. 65.*

S. Epiphanius hath these words: *Nos vnusquisq; quæstionis inuentionem, non ex proprijs rationationibus dicere possumus, sed ex scripturarum consequentia.* VVe cannot shew the inuention of euery question out of our owne proper reasons, but by consequence of the scriptures.

*Cyrrillus lib. 2. de recta fide ad regin. tom. 2.*

S. Cyrrill hath these words: *Necessarium nobis est diuinas sequi literas, & in nullo ab earum prescripto discedere.* It is necessarie for vs to follow the holy scriptures, and not in the least iot to depart from the prescript rule thereof.

*Chrys. in Ps. 95. tom. 1. prope finem.*

S. Chrysostome hath these words: *Si quid dicatur absq; scriptura, auditorum cogitatio claudicat, nunc annuens, nunc hæsitans, & interdum sermonem vt friuolum aduersans, interdum vt probabilem recipiens. Verum vbi è scriptura diuinae vocis prodijt testimonium, & loquentis sermonem, & audientis animum confirmat.* If any thing be spoken without the scripture, the cogitation of the auditours faileth, sometime yeelding, sometime staggering, and sometime reiecting the speech as friuolous, sometime receiuing it as probable. But, so soone as the testimonie of Gods voice is heard out of the scripture, it confirmeth both the word of the speaker, and the mind of the hearer.

*Chrysost. hom. 41. in Matt. 22. in opere imperf.*

The same S. Chrysostome in another place hath these words: *Quicquid quaritur ad salutem, totum iam adimpletum est in scripturis.* Loe, these holy fathers and auntient writers (who all of them liued aboue a thousand and one hundred yeeres agoe) teach the selfesame doctrine with the former fathers. They tell vs first, that the holy scripture is sufficient to decide all controuersies. Secondly, that we must affirme or hold no doctrine, but that which we find in the scriptures. Thirdly, that we must not in the least point of doctrine depart or swarue from the rule of holy scripture. Fourthly, that in the holy scripture is fully comprised whatsoeuer is necessarie for mans saluation. But let vs yet heare the verdict of some others.

*Ambros. de fide ad Grat. lib. 1. cap. 4. tom. 2.*

S. Ambrose hath these words: *Non negamus, imò potius horremus hanc vocem. Sed nolo argumento credas sancte imperator, & nostra*

*nostra disputationi. Scripturas interrogemus; interrogemus apostolos; interrogemus prophetas; interrogemus Christum.* VVe denie not, but rather abhorre the word. Yet, holy emperour, I would neither haue you beleecue our argument nor our disputation. Let vs aske counsell vpon the scriptures; let vs aske the Apostles; let vs aske the Prophets; let vs aske Christ himselfe, and so know what is the truth.

S. Basill hath these words: *Si quicquid ex fide non est, peccatum est, sicut dicit apostolus; fides vero ex auditu, auditus autem per verbum dei; ergo quicquid extra diuinam scripturam est, cum ex fide non sit, peccatum est.* If whatsoeuer is not of faith, be sinne, as the Apostle saith; and if also faith come by hearing, and hearing by the word of God; then doubtlesse, whatsoeuer is not in the holy scripture, the same is sinne, because it is not of faith.

*Basilus in ethi-  
cis, definit. ult.  
prope finem.*

The same S. Basill in another place hath these words: *Stemus arbitrati in spirata a deo scriptura; & apud quos inueniuntur dogmata diuinis oraculis consona, illis omnino veritatis adiudicatur sententia.* Let vs be iudged by the scripture, which came from God by inspiration; and whose doctrine shall be found consonant to Gods Oracles, let the truth be iudged to be on their side.

*Basilus ad Eu-  
stath. medicum,  
epist 80.*

S. Hierome hath these words: *Hoc quia de scripturis non habet auctoritatem, eadem facilitate contemnitur, qua probatur.* This opinion is as easily reiected as it is affirmed, because it hath no authoritie from the scriptures.

*Hier. in cap. 23  
Marth.  
Vide Paul. Bur-  
gens. in 1. cap.  
Osee.*

The same S. Hierome in another place hath these words: *Quomodo narrabit? non verbo, sed scriptura. Videte quid dicat qui fuerunt, non qui sunt: ut exceptis Apostolis quodcumque aliud postea dicatur, abscondatur, non habeat postea auctoritatem. Quamuis ergo sanctus sit aliquis post Apostolos, quamuis disertus sit, non habeat auctoritatem. Quonia dominus narrat in scriptura populorum, & principum horum qui fuerunt in ea.* How shall he shew it? not by word, but by the holy scripture. Marke what he saith, who were, but not who are; to the end, that the Apostles being excepted, whatsoeuer other thing be afterward spokē, it must be reiected, it must haue no authority at all. Wherefore, though

*Hier. in Tsal. 86*

a man be holy, though he be learned, yet seeing he cometh after the Apostles, let him be of no authoritie. For our Lord speaketh to vs in the scripture of his people, and of the princes that were therein.

Hier. in Ierc.  
cap. 9. tom. 5.

The same Saint Hierome in an other place hath these wordes; *Ergo nec parentum, nec maiorum error sequendus est, sed autoritas scripturarum, & Dei docentis imperium.* Therefore we must neither follow the error of our parents, nor of our auncestours, but the authoritie of the scriptures, and the commandement of God teaching vs.

*The third reason, drawne from the authoritie of famous popish writers.*

Roffensis, art.  
37. aduers.  
Luther. pa. 411.

**I**ohn frier the late bishop of Rochester, one highly renowned amongst the papists, and with them canonized for a Saint and glorious Martyr, so as his authoritie must perforce be of credit against them, hath these expresse wordes; *Scriptura sacra conclave quoddam est omnium veritatum, quae Christianis scitu necessaria sunt.* The holy scripture is a certaine store-house of all truths, which are needfull to be knowne of Christians.

Roffens. aduers.  
art. Luther.  
verit. 4.

In another place the same famous papist hath these wordes; *Contententibus itaq; nobiscum haereticis, nos alio subsidio nostram oportet tueri causam, quam scriptura sacra.* Therefore when heretiques contend with vs, wee must defend our cause by other meanes, than by the holy scripture. These are the very expresse wordes of their owne famous popish bishop, of their holy Saint, of their glorious matyr; who laboured with might and maine for the Popes vsurped soueraintie, and defended the same in the best manner he was able. And yet for all that, he hath bolted out vnawares and against his will, (such is the force of truth, which must needs in time preuaile) so much in plaine tearmes, as is sufficient to ouerthrow all poperie for euer, and to cause all people that haue any care of their saluation, to renounce the Pope and his abominable doctrine to their liues end. For first, our popish bishop telleth vs plainly,



plainely, and without all dissimulation, (his mouth being now opened by him that caused *Balaams* asse to speake) *Numer. cap. 22. v. 28.*

That in the holy scripture, as in a plentiful storehouse, is laid vp for vs and our instruction, all knowledge necessarie for mans saluation. Againe, the same popish bishop, Saint, and Martyr, (of papists so esteemed and reputed) telleth vs roundly, That they must not (because forsooth they cannot) defend and maintaine their poperie by the authoritie of the scripture, but by some other way and meanes, to wit, by mans inuentions and popish vniuersitie vanities, which they tearme the Churches traditions. Now gentle reader, how can any papist (who is not giuen vp in *reprobum sensum* for his iust deserts) read such testimonies against poperie, freely confessed and published to the world by papists, euen when they bestirre themselves busily to maintaine their Pope and his popish doctrine; and for all that continue papists still, and bee carried away headlong into perdition; beleeuing and obeying that doctrine, which cannot be defended by the written word of God, which is the store-house of all necessarie knowledge? They doubtlesse are either very senselesse, or so blinded for their former sinnes, that they cannot behold the sunne shining at noone tide: me thinks they should be ashamed, to hold and beleue that doctrine; in defence whereof, they can yeeld no better reasons. But let vs yet heare what other renowned popish writers tel vs; who doubtlesse will not bewray their owne cause, but against their wils. Howbeit as the wise man saith, *Magna est veritas, & praeualeat*; The truth is of such force as it must needs preuaile, and in time haue the vpper hand. *Rom. 1. v. 24. 2. The. 2. v. 12. Rom. 1. v. 24. 3. Esdr. 4. v. 42.*

*Melchior Canus* another popish bishop, and a very learned schoole-doctor, hath these expresse words; *Cum sit perfectus scripturarum canon, sibiq; ad omnia satis superq; sufficiat; quid opus est, vt ei sanctorum & intelligentia iungatur, & auctoritas.* Seeing the canon of the scripture is perfect, and most sufficient of it selfe to euery end, and in euery respect; *Melch. Canus de locis theol. lib. 7. cap. 3.*

what need haue we to ioine therewith, either the exposition or the authoritie of the fathers. Thus writeth this great learned papist, not denying the sufficiencie of the holy scripture, but requiring the commentaries of the fathers, for the better vnderstanding of the same. VVhose opinion I doe approue and commend in that respect, as is euident to all that shall peruse my booke of Motiues.

*Aquinas, p. 1.  
q 36. art. 2. ad  
primum.*

*Thomas Aquinas*, (whom the Pope hath cannonized for a Saint, and his doctrine for authentically) teacheth vs not to beleue any thing concerning God, sauing that onely which is contained in the scripture expressly, or at least significantly. These are his owne words: *Dicendum, quod de Deo dicere non debemus, quod in sacra scriptura non inuenitur, vel per verba, vel per sensum.* VVe must answere, that nothing is to be verified of God, which is not contained in holy writ, either expressly, or in sense.

*Aquinas, p. 3.  
q 42. art. 4. ad  
primum.*

The same popish doctour in an other place hath these wordes: *Quicquid enim ille (Christus) de suis factis & dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperauit.* For whatsoever Christ would haue vs to read of his doings and sayings, the same he commaunded his Apostles to write, as if he had done it with his owne hands. Loe, in these wordes *Aquinas* auoucheth very plainly, that all things necessarie for our saluation, are contained in the scriptures. For in Christs deeds, are contained his miracles, his life, his conuersation: in his sayings semblably, are contained his preaching, his teaching, his doctrine; and consequently, whatsoever is necessary for vs to know. If then this be true, as it is most true, (for the papists neither will, nor can denie the doctrine of *Aquinas*) that whatsoever Christ would haue vs to know, of his miracles, of his life, of his conuersation, of his preaching, of his teaching, of his doctrine, the same is now written in the scriptures: no man doubtlesse, but he that will *cum ratione insanire*, can denie all things necessarie for our saluation, to be contained in the holy scriptures.

See the Iesuit *Bellarmins* doctrine, in the end of the second exposition, and note it well.

To this doctrine deliuered by *Aquinas*, agreeth their  
owne

owne renowned professor, and most learned schoole-doctor *Franciscus a victoria*, that Spanish frier. His expresse wordes are these; *Non est mihi certum, licet omnes dicant, quod in scriptura non continetur*. I doe not thinke it certaine and sure, although all writers affirme it, which is not contained in the scripture.

*Victor. de sacra. pag. 120.*

The same popish doctor and frier, in another place hath these words: *Propter quas (opiniones) nullo modo debemus, discedere à regula & sinceritate scripturarum*. For which opinions we must by no meanes depart from the rule and sinceritie of the holy scriptures. Loe (gentle reader) our popish frier will beleue no doctrine, which is not contained in the scripture; although all writers teach the same. Mad men therefore may they be deemed, that will beleue whatsoeuer the Pope telleth them, though it be neuer so repugnant to the scripture. *Anselmus* and *Lyra* two other famous popish writers, doe teach vs the selfe same doctrine.

*Victor. relect. 8. de augment. charit. p. 308.*

*Vide in Anselm. in 2. sim. cap. 3. & Lyran in matt. 19.*

### *The second Proposition.*

All persons of what sexe, state, calling, or condition soeuer they be, may lawfully, and ought seriously to read the holy scriptures; as out of which, euen the simplest of all may gather so much as is necessarie for their saluation. This I say, against that popish, ridiculous, vnchristian, and verie pestilent abuse, where the Pope deliuereth to the people, as it were by way of apostolicall tradition; the scriptures, sacraments, and church-seruice, in a strange tongue to them vnknowne. VVhich to be flatly against the practise of the primitiue Church, I haue proued copiously in my booke of Suruey. Here therefore I will onely shew, that it is both lawfull and necessarie for all sorts of people that desire to attaine eternall life, to read diligently the holy scriptures.

S. *Chrysostome* discourseth at large of this subiect in many places of his workes; but I will content my selfe with some few for the present. In his commentaries vpon Saint *Paul* he hath these words: *Et vos itaq; si lectioni cum animi*

*Chrysost. in promio epist. ad Rom.*

*ala-*



*alacritate volueritis attendere, nullo alio preterea opus habebitis. Verus enim est sermo Christi, cum dicit; quærite & inuenietis, pulsate & aperietur. Verum quia plures ex ijs qui huc conuenere, & libero-  
rum educationem, & vxoris curam, gubernandæq; domus in sese re-  
ceperunt, atq; ideo non sustinent totos se labori isti addicere, saltem ad  
percipienda quæ alijs collegerunt, excitamini: tantum ijs quæ dicuntur  
audiendis impendite diligentia, quantum colligendis pecunijs. Tam  
etsi enim turpe sit non nisi tantum a vobis exigere, tamen contenti eri-  
mus, si vel tantum prestetis. Nam hinc innumera mala nata sunt,  
quod scripturæ ignorantur. Hinc erupit multa illa hæresicon pernicies;  
hinc vita dissoluta, hinc inutiles labores: quemadmodum enim qui  
lucē ista priuati sunt, recta utiq; non pergunt: ita qui ad radios diui-  
narum. Scripturarum non respiciunt, multa coguntur continuò de-  
linquere, utpote in longe peioribus tenebris ambulantes; quod ne  
nobis vsu veniat, oculos ad splendorem Apostolicorum verborum ape-  
riamus. If therefore you will read the scriptures with ala-  
crite of mind, you shall need no other helpe at all. For  
Christs word is true, when he saith: Seeke, and ye shall  
find; knocke, and it shall be opened vnto you. But be-  
cause many of you are charged with wiues, children, and  
domesticall regiment, and so can not wholly addict your  
selues to this studie: yet at the least bee readie to heare  
what others haue gathered, and bestow so much diligence  
in hearing what is said, as you doe in scraping worldlie  
goods together. For albeit it bee a shame to require no  
more of you, yet will I be content, if ye doe so much. For,  
the cause of infinit euils, is your ignorance in the scrip-  
tures: From hence springeth the manifold mischiefe of  
heresies; from hence, dissolute life; from hence, vaine  
and vnprofitable labours. For, euen as they that are be-  
reaued of this light, cannot goe the right way: so they  
that doe not behold the beames of the holy scriptures,  
are enforced incontinently to offend in many things, as  
walking in farre greater darknesse.*

*This is the golden censure of Saint Chrysostome, rightly  
furnamed the golden mouthed doctour. Out of whole  
doctrine, I gather these worthy obseruations: First, that  
wholoeuer*

whosoever studieth the scriptures seriously, and with alacritie, shall find therein, and vnderstand so much, as is necessarie for his saluation. And consequently, that our disholy father the Pope, debarreth vs of the ordinarie meanes of our saluation; when he vpon paine of excommunication, inhibiteth vs to read the scriptures in our vulgar tongue, vnlesse we haue his licence and dispensation so to doe. And he hath I confesse, some reason thus to deale: because forsooth poperie would haue a short reigne, if euery papist might freely read the holy scripture, and other godly bookes written for their instruction. But alas, they are so bewitched with his blessings, that they thinke they shalbe damned, if they doe but read this my discourse, or any other opposite to poperie, not hauing his licence so to doe. But all his priests are licenced; and so they can pretend no excuse, if they doe not frame some answer hereunto.

Secondly, that it is a very shame, for men charged with wiues, children, and families; that they doe but onlie heare sermons, and doe not withall studie the holy scriptures; and consequently, that it is much more shame for others that be more free, not to read them diligently; and greatest shame of all for a bishop, to approue or commend them that will not so doe,

Thirdly, that heresies, dissolute life, and all other euils, doe proceed of ignorance, and of not reading the holy scriptures.

The same Saint Chrysostome in an other place hath these wordes. *Propterea obsecro, vt subinde huc veniatis, & diuina scriptura lectionem diligenter auscultetis; nec solum cum huc venitis, sed & domi diuina biblia in manus sumite, & vtilitatem in illis positam magno studio suscipite. Sequitur Paulo inferius. Tantum igitur lucrum oro, ne per negligentiam amittamus, sed & domi vacemus diuinarum scripturarum lectioni, & hic presentes non in nugis & inutilibus colloquijs tempus decoquamus.* I beseech you therefore, that you will come hither now and then, and

*Chrysost. in 9. ca.  
genes. hom. 29.  
10. 1.*

attend diligently the reading of the holy scriptures; neither that onely when ye come hither, but at home also take the holy bibles into your hands, and with great studie embrace the profit contained in them. I pray you therefore, let vs not negligently loose so great gaine, but when we are at home, let vs then apply our selues to read the holy scriptures: and being here, let vs not spend our time idly and vainely.

6. decrees. lib. 5.  
cap. quicunque.

1. Cor. 14. v. 24.

By these testimonies, (to omit many others) we may perceiue most euidently, how grieuouly Saint *Chrysostome* lamenteth, that the people in his time were so negligent in reading the holy scripture. VVhat therefore would that holy father say, if he liued in these our daies, in which the Pope burneth such scriptures, as the people vnderstand in their vulgar tongue: In which he commaundeth all church-seruice to be in straunge and vnknowne language: In which he excommunicateth all lay-persons be they neuer so well learned, that reason of matter of faith, or dispute of his power? VVhat would he say, if he heard priests pronounce absolution in their popish sacrament of penance, which neither the penitents, nor the priests themselues doe often vnderstand? Nay, what would he say, if he were this day in popish Churches, where they doe not onely read their Churchseruice in Latine, but also Latine homilies or sermons vnto the vulgar sort; which yet they tearme an exposition of the scripture: which maner of proceeding is practised euery festiuall day of nine lessons, in the time of their mattens? In fine, what would he say, if he knew the rude vulgar sort, who are commaunded to heare the Gospell read in Latine, and withall should see them listening with their eares, least any word should not be heard, though impossible of them to be vnderstood? would he not, and might he not iustly say with the holy Apostle, that they were mad? Yes doublelesse, it cannot be denied.

*Origen*, who liued aboue a thousand and three hundred  
yeeres



yeares agoe, doth not onely exhort the people seriously to read the scriptures, but withall sheweth plainely, that in his time they were read in the vulgar tongue. These are his words: *Certè, si non omnia possumus, saltem ea quæ nunc docentur in ecclesia, vel quæ recitantur, memoria commendemus.* Origen hom. 4. pe super leuit. pro finem. Doubtlesse, if we cannot beare away all things contained in the scriptures, yet at the least let vs remember those things which are taught and read in the Church. Loe, in these golden words he speaketh not onely of sermons, but also of the Gospels, Epistles, Prayers, Lessons, and histories of the Bible. For sermons are contained in the word (*docentur*, which are preached;) and the rest in the word (*recitantur*, which are read or rehearsed :) but certes, if such things had beene read in a strange and vnknown tongue, the vulgar sort could not haue committed them to memorie. And consequently, to no end or purpose should *Origen* haue made this exhortation. And the obiection which is common in the mouthes of our papists, That *Saint Peter* affirmeth the scriptures to be obscure and hard to bee vnderstood ( notwithstanding the great brags and insolent vaunts of our *Rhemists* ) is too too foolish, Rhemist. in 2. Pet. cap. 3. and of no force at all. For first, *Saint Peter* saith not, that the whole scripture is hard to be vnderstood, but some things in *S. Pauls* Epistles. Secondly, he speaketh not solely and barely of the vnlearned, but of the vnlearned which are vnsable. Thirdly, he speaketh not generally of all readers of the scripture, but of those wicked ones, which depraued not onely *S. Pauls* Epistles, but also all other scriptures, to their owne perdition. Howbeit, to debarre all the godly, who with all humilitie and reuerence desire to read the scriptures; and to abandon one onely particular euill, by taking away the good wholly and generally; may well be resembled to those vnskilfull physicians, who cannot deliuer their patients from any particular disease, except they take away their liues. But wise *Salomon* was of another mind, when he affirmed all the Prou. 8. v. 8, 9.

words of wisdom to be open and easie to euery one of vnderstanding, that is, which haue a desire to the truth, and are not blinded of the prince of this world. For, as by the foole, he meaneth euery wicked man: so by a man of vnderstanding he meaneth euery one that is godly. Hereupon it is said, that God reuealeth his secret counsels to all that feare him: That whosoever will do the will of God, the same shall know his doctrine: That they which abide in Gods word, shall know the truth: That God reuealeth his will vnto the simple and vnlearned ones, and hideth his secrets from the wise and prudent: That the whole bodie of the scripture, from the head to the foot thereof, is tearmed a lanterne to our feet, and a light vnto our pathes: That Gods word is like a candle, shining in a darke place, vntill the day dawne, and the day-star arise in our hearts: That the spirituall man doth vnderstand all things which are necessarie for his saluation: for so *Lyra* and *Dionysius Carthusianus*, two great learned papists, doe expound the place. And consequently, if Gods word be hidden to any, it is hidden to those that perish, to those whose vnderstandings the God of this world hath blinded, that the light of the Gospell of the glorie of Christ, should not shine vnto them.

*Psal. 25. v. 9.*

*Iohn. 7. v. 17.*

*Iohn. 8. v. 31, 32*

*Marth. 11. v. 25.*

*Pf. 119. v. 105.*

*2. Pet. 1. v. 19.*

*1. Cor. 2. v. 15.*

*1. Cor. 4. v. 3, 4.*

*Chrys. in 2. Thes.  
asp. 2. hom. 3.*

S. Chrysostome hath these golden words: *Quid opus est concionatore? Per nostram negligentiam necessitas ista facta est. Quamobrem namq; concione opus est? Omnia clara sunt & plana ex diuinis scripturis; quaecunq; necessaria sunt, manifesta sunt.* VVhat need is there of a preacher? Our negligence hath caused this necessitie. For to what end is a sermon needfull? All things are cleere and euident in the holy scriptures, what things soeuer are necessarie, the same are manifest.

The same S. Chrysostome in his Commentaries vpon the Epistle of the Colossians, hath these words: *Audite quot quot estis mundani, & vxoribus preestis ac liberis, quomodo & vobis potissimum precipiat scripturas legere; idq; non simpliciter, neq; obiter, sed magna diligentia. Sequitur Paulo inferius. Audite obse-*

cre

*cro seculares omnes. Comparete vobis biblia, anima pharmaca. Si nihil aliud vultis, vel nouum testamentum acquirite, apostolum, Acta, Euangelia, continuos ac sedulos doctores. Si acciderit malitia, huc veluti apothecam pharmacorum introspice. Hinc tibi sume solamen mali, siue damnum euenerit, siue mors, siue amissio domesticorum. Imò non introspice solum, sed omnia iterum atq; iterum versa, menteq; illa contine. Hoc demum malorum omnium causa est, quod scripturae ignorantur. Iterum; doce puerum tuum Psalmos illos canere Philosophia plenos.* Hearken all ye that are encombred with worldly affaires, and haue charge of wiues and children, how you specially are commanded to read the scriptures, and that not simply nor slenderly, but with great diligence. Heare I pray you, all secular persons. Prouide and furnish your selues with bibles, the soueraigne medicines of your soules. If you will haue no other thing, at the least prouide the new Testament, the Apostle, the Acts, the Gospell, the continuall and diligent doctors. If any grieffe come, turne thine eye vnto the scripture, as to the Apothecaries shop full of medicines. From hence receiue sollace of euill, whether damage, or death, or losse of worldly goods chance vnto thee. Yea, looke not onely to the scripture, but volve and reuolve all things contained therein, and keepe the same in mind. For this is the cause of all manner of euils, that men are ignorant in the holy scriptures. Teach your children to sing Psalmes, which are full of Philosophie.

Thus writeth this holy father, teaching vs at large, how necessarie and needfull a thing it is for euery one to studie and read diligently the holy scriptures. For first, he telleth vs plainely, that all necessarie points of doctrine are so plaine and manifest, as one may vnderstand the same without the preacher. Secondly, that they who are charged with wiues, children, and worldly affaires, are specially and more than others, commaunded to read the scriptures: The reason hereof he yeeldeth in another place; because the more they are encombered with the



Chrysost. conc. 3.  
de lazaro, tom. 2.  
col. 1340.

cares of the world, the more need they haue to enioy the helps of the holy scripture. These are his words: *Quid ais homo? Non est tui negotij scripturas euoluere, quoniam in numeris curis distraberis? Imò tuum magis est, quam illorum. Neq; enim illi perinde scripturarum egent presidio, atq; vos in medijs negotiorum vndis iactati.* VVhat sayest thou ô man? Is it not thy part and dutie to read the holy scriptures, because thou art encombred with many worldly cares? yea, it is so much more thy charge than it is theirs: For they haue not so great need of the helpe of the scriptures as you haue, who are tossed in the middest of the waues of worldly troubles. Thirdly, that all secular persons of both sexes must furnish themselues with the holy Bible. Fourthly, that they must not onely read the scriptures barely and slenderly, but that they must doe the same with great diligence. Fifthly, that the scriptures doe minister comforts for all sorrowes, and soueraigne medicines for all sores. Sixtly, that the ignorance of the scriptures is the cause of all euils. Seuenthly, that parents must teach their children to sing Psalmes, yea, euen those Psalmes which are replenished with Philosophie.

August. de doct.  
Christ. li. 2. cap. 9.

S. Austen teacheth in the same manner, that all things necessarie for mans saluation, are plaine and easie to be vnderstood. These are his expresse words: *In his enim quæ apertè in scriptura posita sunt, inueniuntur illa omnia, quæ continent fidem moresq; viuendi.* For in those things which are plainly set downe in the holy scripture, are found all things concerning faith and manners.

August. de doct.  
Christ. li. 2. cap. 6.

The same S. Austen in another place hath these words: *Magnifice igitur & salubriter spiritus sanctus ita scripturas sanctas modificauit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret.* God hath so tempered the holy scriptures, that by manifold places he might prouide against famine, and by those which are more obscure, he might cleanse the loathsomenesse of our stomacke, And his reason hereof followeth in these next words: *Nihil enim fere*

de

*de illis obscuritatibus eruitur, quod non planissime dictum alibi reperitur.* For almost nothing is contained in obscure places, which is not most plainly vttered in some other place.

The same father in an other place hath these wordes;  
*Nec solum vobis sufficiat, quod in ecclesia diuinas lectiones auditis, sed etiam in domibus vestris aut ipsi legite, aut alios legentes requirite; & libenter audite.* Let it not be enough for you, onely to heare Gods word in the Church; but also read it your selues in your houses, or else procure others to read it, and heare you them willing. *Aug. de temporibus. ser. 55.*

Out of these wordes of this holy writer, and antient father, we may learne many godly lessons. First, that all things needfull for our saluation, are plainly set downe in the scriptures. Secondly, that things which are obscurely touched in some places, are plainelie handled in other places. Thirdly, that the scriptures are obscure in some places, to exercise our wits, and to cleanse the loathsomenesse of our stomackes. Fourthly, that we must read the scriptures at home in our houses, & not heare them read in the Churches. Fifthly, that if we cannot read them our selues, then must we procure others to read them to vs, and marke diligently, what they read, and heare them with desire and alacritie of mind.

Saint *Hierome* is consonant to Saint *Austen* and Saint *Hieron.* in *Pf.* *Chysofome*, affirming, that in his time (which was about 1200 yeeres agoe) both monkes, men, and women, did contend who could learne moe scriptures without book. These are his expresse wordes; *Solent & viri, solent & monachi; solent & muliercula hoc inter se habere certamen, vt plures ediscant scripturas; & in eo se putant esse meliores, si plures edixerint.* Men, women, and monkes, vse to contend one with another, who can learne moe scriptures: and herein they thinke themselues better, if they can learne more.

The same Saint *Hierome* in an other place, speaking of the education of a yoong maid of seuen yeeres old, hath these

Hieron. ad Gal.  
lentium, tom. I.  
fol. 44. B.

these wordes; *Matris nutum pro verbis ac monitis, & pro imperio habeat. Amet ut parentem, subiiciatur ut domina, timeat ut magistram. Cum autem virgunculam rudem & edentulam septimus atatis annus exceperit, & caperit erubescere, scire quid taceat, dubitare quid dicat; discat memoriter psalterium, & usq; ad annos pubertatis libros Salomonis, euangelia, Apostolos, & prophetas, sui cordis thesaurum faciat.* Let her mothers beck to her, be in steed of wordes, admonitions, and commaunds. Let her loue her as her parent, obey her as her ladie, and feare her as her mistris. And when the rude and toothlesse girle shall bee seuen yeere old, and shall begin to be bashfull, to know when to be silent, and when to speake; then let her learne the Psalms by heart, and without booke: and till she be twelue yeeres of age, or marriageable, let her make the bookes of Salomon, the Gospels, Apostles, and Prophets, the treasure of her heart. Thus writeth Saint *Hierome*: out of whose golden words I note these golden obseruations. First, that both men and women in his dayes, did studie and read the scriptures, as diligently and painfully as the monkes. Secondly, that in his time they thought themselves the happiest people, who could con by heart the most texts of holy scripture: Whereas amongst the papists they are deemed most holy, that can by heart no scripture at all, but abstaine from the reading thereof, as from the poyson of their soules. Thirdly, that yong women being but seuen yeeres of age, must be acquainted with the holy scriptures, & learne by heart the booke of Psalmes. Fourthly, that from seuen yeeres vpward vntill puberty, that is to say, vntill the twelfth yere of their age, they must read seriously the bookes of *Salomon*, the Gospels, Apostles, and Prophets, and set their whole delite therein. And the same holy father in his Epistle to the godly matrone *Celantia*, doth perswade her for the best course of her life, to be continually conuersant in the holy scriptures. These are his wordes; *Sint ergo diuina scriptura semper in manibus tuis, & iugiter mente voluantur.* Let therefore the holy scriptures

Hieron. ad Celan-  
tia. tom. I.  
fol. 50. A.



scriptures be alwayes in thy hands, and let them be vn-  
cesantly tossed or rolled in thy mind.

Saint *Theodore* telleth vs with good liking thereof, that in his time the scriptures were translated into all manner of languages, & that they were not onely vnderstood of doctors, & masters of the Church, but euen of the lay-people, and common artificers. His expresse wordes I will alledge, which are these; *Hebraici vero libri, non modo in Græcum idioma conuersi sunt, sed in Romanam quoque linguam, Ægyptiam, Persicam, Indicam, Armenicam, & Scythicam, atq; adeo Sauromaticam, semelq; vt dicam, in linguas omnes, quibus ad hanc diem nationes vtuntur. Sequitur paulò inferius, fossoresq; adeo ac bubulcos inuenias; plantarumq; consutores de diuina trinitate, rerumq; omnium creatione discertantes.* The Hebrew bookes are turned not onely into the Greeke tongue, but also into the Roman language also, into the Ægyptian, Persian, Indians, Armenians, and Scythian, as also into the Sauromatick tongue, & to speake all in a word, into all tongues, which this day are in vse amongst nations. And after hee hath told vs, that the Church-doctrine, is knowne to all maner artizans of both sexes; he addeth, that we may find ditchers, deluers, neatheards, and gardiners, disputing euen of the blessed trinitie, and of the creation of all things. VWhereupon it is euident, that in the auncient Church, and in the time of old religion, (as the sillie foolish papists call their Romish inuentions, which is in deed a newly inuented religion, as I haue proued in my Suruey of poperie) euery nation had the holy scriptures in their vulgar language: and that in those dayes, all the Christians did read the holy scriptures so seriously, that both men and women, of all trades and conditions, were able to dispute of the holy trinitie, and of the creation of the world. VWhich two points doubtlesse, are the most difficult, obscure, hard, and intricate articles, in the whole course of theologie.

The Iesuit *Bellarmino*, (a wonderfull thing to be heard,

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and

*Theodor. lib. 5.  
de Græca. affect.  
curat. pag. 521.*

Bellar. tom I.  
cd 191. lib. 4. de  
verbo Dei descrip.  
to, cap. II. a.

and almost incredible, sauing (that the truth must needs in time haue the vpper hand) confesseth so much vnawares, as is able sufficiently to prooue and conclude my intended scope and proposition. These are his expresse wordes; *His notatis, dico illa omnia scripta esse ab apostolis, quae sunt omnibus necessaria, & quae ipsi palam omnibus vulgo praedicauerant; alia autem non omnia scripta esse.* These obseruations being marked, I answer, that all those things were written by the Apostles, which are necessarie for all men, and which the Apostles preached openly to all the vulgar people; but that all other things were not written. Thus writeth our skilfull Iesuit, who in the name of all papists, (being as it were their mouth) saith all that can be said, in defence of late Romish religion. Out of whose words I note first, that all thing necessarie for all men and all women, old men, yoong men, maids, and babes, rich and poore, noble and ignoble, are set downe and contained in the holy scriptures. Secondly, that all things contained in the written word, are necessarie for all people. Thirdly, that those things which are not contained in the written word, were neuer preached openly to all people, but secretly to some few persons in secret corners; peraduenture to our Iesuits and Iesuited popelings, sauing that their sect was not then hatched, as which is not yet eighty yeeres old. Fourthly, that those things which are not contained in the scriptures and written word, are not necessarie for all people, but onely for Iesuits and papists, to bring them to perdition. Fifthly, that seeing on the one side, all things needfull for all men and all women, for yong and old, rich and poore, noble and ignoble, are contained in the scriptures; and seeing withall on the other side, that all things in the written word are necessarie for all people, (marke well what I say, gentle reader, for I build my worke vpon that foundation which the Iesuit hath laid) it followeth by necessarie consequence, that all people ought seriously to read the holy

ly scripture : as also that they may safely contemne all vnwritten traditions, as nothing needfull or pertaining to them. But let vs heare our Cardinall Iesuit once again speake for himselfe and for the honour of this holy father the Pope. These are his expresse words : *At in nouo testamento, quia Christus impleuit figuras & prophetias; etsi multi non intelligent sententias scripturarum, intelligunt tamen ipsa mysteria redemptionis, etiam rustici & mulieres.* But in the new testament, because Christ hath fulfilled the figures and the propheties; although many doe not vnderstand the sentences of the scriptures, yet doe they vnderstand the mysteries of our redemption, euen the common countrey fellowes and the very women.

*Bellar. de verbo  
dei, lib. 3. cap. 2.  
tom. 1. col. 129.*

Thus writeth our Iesuit, affirming, that euen women and the very rustickes of the countrey, doe vnderstand the scriptures, so farre forth as pertaineth to the mysteries of their redemption : and I pray you, why then doth the Pope debarre them from the reading thereof? VVhat more knowledge is needfull ouer and besides the mysteries of mans redemption? It is all the knowledge which Saint *Paule* desired to haue : who (as he saith of himselfe) esteemed not to know any thing among them, saue Iesus Christ, & him crucified. I therefore conclude by our Iesuits owne free graunt, that it behooueth all men and women, children and maids, diligently to read the holy scriptures, seeing they may vnderstand therein all the mysteries of their redemption, viz. all knowledge necessarie for their saluation. VVhich knowledge is so necessarie, as nothing can be more. Ye (saith God by the mouth of his seruant *Moses*) shall lay vp these my words in your heart and in your soule, and bind them for a signe vpon your hand, that they may be as a frontlet betweene your eyes. And ye shall teach them your children, speaking of them whē thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp. And thou shalt write them vpon the posts of thine house,

*1. Cor. 2. v. 2.*

*Deut. 11. v. 18,  
19, 20.*

*Deut. 6. v. 8, 9.*

*Deut. 4. v. 9.*



Rhemes testaments in prefatio, scilicet 15.

Psal. 119. v. 9.

Act. 17. v. 11.

1. Tim. 2. v. 12.

Ti. 2. v. 3.

Prou. 31. v. 1.

Act. 18. v. 26.

2. Tim. 1. v. 5. &

2. Tim. 3. v. 15.

and vpon thy gates . But our papists object against vs, that when the fathers exhort all men and women to read the scriptures, they speake as pulpit-men agreeably to their audience, and the peoples default ; but not as teachers in the schoole, making exact and generall rules to be obserued in all places and times . To which I answere first, that the truth must be spoken as well in the pulpit as in the schoole . Secondly, that the doctrine in pulpit is and ought to be as exact, absolute, and necessarie, as the doctrine in schoole : The sole and onely difference is or ought to be this, viz. that the pulpit hath euer the pricke of exhortation annexed, which the schoole wanteth. For the preacher may not speake at randon in the pulpit, but euen there must he haue the girdle of truth about his loynes. Thirdly, that holy *Dauid* regarded no such popish distinction, when asking, whereby a yong man shal cleanse his waies? he answereth thus : By studie, meditation, and keeping of the law of God . Neither the godly men in *Berhæa*, when they daily searched the scriptures, euen to examine the doctrine of the Apostles by them. Our papists object likewise, that *S. Paule* will haue women to liue in silence, and not to chat and prattle of the scriptures. I answere, that though *S. Paule* will not permit women to teach publickely before men ; yet doth he neither forbid them to read the scriptures, nor yet to teach priuately, when due circumstances doe occurre. For the same Apostle elswhere commaundeth mothers to teach godly things to their children . So *Salomon*, the wisest child that euer was among the sonnes of *Adam*, one Christ euer excepted, confesseth plainely and humbly, what doctrine his mother *Bethsheba* taught him. So *Priscilla*, wife to *Aquila* the Iew born in Pontus, expounded the scriptures to the Iew *Apollo*, borne at Alexandria, a very eloquent man. So *Timothee* was thoroughly instructed in the scriptures by his mother *Eunice*, and by his grandmother *Lois*. By which notable example it is euident and cleare to euerie one, that  
neither

neither mothers must forbear to teach, nor yet young babes forbear to learne the holy scriptures.

*The third Proposition.*

Traditions must be examined by the holy scriptures, which is the true touchstone of veritie; and then onely admitted, when they are found to be consonant to the same. For prooffe of this proposition, the very name or word (Canonicall) is of it selfe sufficient. For (Canon) is a Greek word, which signifieth a rule, and thereupon those bookes are called the Canonicall scriptures, which are the rule of our faith. And consequently, whatsoeuer is not consonant to the scriptures, the same ought to be reiected, as pernicious and swaruing from the rule of our faith. For this cause doth the Prophet *Esay* send vs to the law, and to the testimonie, there to trie the truth. For this cause doth the Prophet *Malachie* exhort the people euer to be mindfull of the law of *Moses*. For this cause doth the Prophet *Dauid* tell vs, That Gods word is a lanterne to our feet. For this cause saith *S. Peter*, That Gods word is a light shining in darke places, vntill the day-starre arise in our hearts. For this cause did Christ himselfe exhort the Iewes to reade seriously the holy scriptures. For this cause said Christ, That the Pharisies erred, because they knew not the scriptures. For this cause did the men at Berhæa trie the truth of *S. Pauls* doctrine by the scriptures. For this cause doth *S. Iohn* exhort vs not to belecue euery spirit, but to trie the spirits, if they be of God. For this cause doth *S. Paule* pronounce him accursed that preacheth any doctrine not contained in the scriptures. For both *S. Austen* and *S. Basill* doe expound that place of the written word. And the truth thereof is already prooued, because the Apostles taught no needfull doctrine, which they did not after commit to writing.

*S. Cyprian* would not yeeld to *Stephanus* then bishop of Rome, in the controuersie concerning rebaptization; but

Cyprian epist. ad  
Pompicium. 74.

sharply reprovued him for leaning to tradition, and de-  
maunded of him, by what scripture he could prooue his  
tradition. For, in his daies it was not ynough to alleadge  
tradition for the prooffe of any doctrine. And much lesse  
was it a rule in Saint Cyprians time to follow the bishop of  
Romes definitiue sentence, in matters of faith and doctrin.  
Though our sottish and blind papists in these latter dayes  
doe admit and reuerence his sentence, euen as the holy  
Gospell. See S. Cyprians words in the first proposition.

VVhen the Arrians would not admit the word (*υμωσμι*)  
because it was not found in the scriptures, the fathers of  
the counsell did not then alleadge traditions for prooffe  
thereof; neither did they say, that many things must be  
beleueed which are not written: but they answered sim-  
ply, That though that word were not expressely written,  
yet was it virtually and effectually contained in the scrip-  
tures. This assertion is euident by the testimonie of Saint

Athanas. de de-  
cret. nic. synod.  
tom. 2. prope finē.

Athanasius, whose words are these: *Sed tamen cognoscat quisquis  
est studiosioris animi, has voces tametsi in scripturis non reperiuntur,  
habere tamen eas eam sententiam quam scriptura volunt.* Al-  
though the expresse words be not found in the scripture,  
yet haue they that meaning and sence which the scrip-  
ture approoueth and intendeth, as euery one that studi-  
eth the scripture seriously, may easily vnderstand.

Origen in Matt.  
hom. 25. & hom.  
1. in 1. cap. 1er.

Origen giueth counsell to trie all doctrines by the scrip-  
tures, euen as pure gold is tried by the touchstone. His  
words are set downe at large in my booke of Motiues,  
and they are well worth the reading.

Tertull. aduers.  
praxe. in prin-  
cipe.

Tertullian hath these words: *Id esse verum, quodcunq; pri-  
mum; id esse adulterum, quodcunq; posterius.* VVe must know,  
that that it is the truth, whatsoeuer was first; and that  
that is counterfeit, whatsoeuer commeth after the first.

Aug. de vint.  
eccles. cap. 10. non  
longe ab initio,  
10. 7.

S. Austen hath many golden sentences and worthie  
testimonies to this end and purpose. One only I will here  
recount, where he hath these wordes: *Nemo mihi dicat, o  
quid dixit Donatus, aut quid dixit Parmenianus, aut Pontius, aut  
quilibet*



*quilibet illorum : quia nec Catholicis episcopis consentiendum est, sicubi forte falluntur, ut contra canonicas dei scripturas aliquid sentiant.* Let no man say to me, oh what said *Donatus*, or what said *Parmenianus*, or *Pontius*, or any of them; because wee must not consent euen to Catholicke bishops, if it so fall out, that they erre in any point, and speake against the canonicall scriptures.

Saint *Chrysostome*, surnamed the golden mouthed doctor, agreeth vniformely vnto the other fathers in many places of his workes. One onely period shall for the present suffice, where he hath these golden wordes; *Quomodo autem non absurdum est propter pecunias alijs non credere, sed ipsas numerare & supputare, pro rebus autem amphoribus, aliorum sententiam sequi simpliciter; presertim, cum habeamus omnium exactissimam trutinam, & gnomonem, ac regulam, diuinarum inquam legum assertionem.* Ideo obsecro & Coro omnes vos, ut relinquatis quidnam hinc vel illi videatur, deq; his à scripturis hæc etiam inquire, et veras diuitias discentes eas sectemur, ut & æterna bona assequamur. How can it but be absurd, that in money matters we will not credite others, but will tell the money our selues; and for all that in affaires of greater importance, (which concerne the health and saluation of our soules) we can be content simply to follow the iudgement and opinion of others; especially, when wee haue the most exact ballance, squire and rule of all things, I meane the plaine testimonie of Gods lawes. I therefore pray and beseech you all, that you will reiect what this man or that man thinketh, and search the truth out of the scriptures; that learning true riches, we may follow them, and so attaine eternall life. Behold here (gentle reader) a most excellent and Christian exhortation, a very godly and golden aduiso, giuen vs by this holy father. If wee will not (saith he) trust others to tell our money, but for surenesse will tell it our selues; much lesse should wee trust others, and much lesse depend vpon their iudgements and sayings, in matters touching our saluation: but our selues must

*Chrysos. in 2. Cor. 7. hom. 13. in fine.*

must learne and know such things, by diligent reading of the holy scriptures. Neither must we beleue what this or that man saith, but what we find to be true, by painefull studie of the holy scriptures. Now let vs heare attentiuely, what the best approoued papists teach vs, concerning this important and most weightie controuersie.

*Victor. de augm.  
charitat. relect. 8.  
pag. 308.*

*Franciscus à victoria*, a learned schoole-man and Spanish popish frier, yeelds his opinion in these expresse wordes: *Propter quas (opiniones) nullo modo debemus discedere, à regula & sinceritate scripturarum.* For which opinions we may in no wise depart from the rule and synceritie of the scriptures

*Victor. de sacra.  
pag. 120.*

Againe, in another place he hath these wordes: *Non est mihi certum, licet in hoc conueniant omnes, quia in scriptura non habetur.* I doe not thinke it sure and certaine, although all writers agree thereunto, because it is not to be found in the holy scriptures.

*Canus de locis,  
lib. 3. cap. 2. 1.*

*Melchior Canus*, another learned schoole-doctor and renowned popish bishop, confirmeth the same doctrine in these wordes: *Fatemur non audiendos esse sacerdotes, nisi docuerint iuxta legem domini.* VVe graunt, that we must not giue eare or hearken to the priests, except they shall teach vs according to Gods law.

Loe, the papists affirme plainely, that no doctrine is found, or to be receiued, but that onely which is tried to be true by Gods word. Neither may we beleue the doctrine of any popish priest, vnlesse it be agreeable to Gods law. Now doubtlesse, if the Pope will be tried and iudged by this doctrine, which his best doctors haue published to the world (the spirit of God hauing enforced them thereunto) we shall soone agree in all controuersies of religion. And certes, this their doctrine is so certaine and euident, that the Iesuit *Bellarmino* singeth the same song with them; which my selfe could not easily haue beleueed, if I had not read his owne testimonie in his owne booke.

*Bellar. de conc.  
lib. 2. cap. 2. in  
fine.*

These are his expresse wordes: *Sine dubio singuli episcopi errare possunt;*

*possunt, & aliquando errant, & inter se quandoq; dissentiunt, ut nesciamus quisnam eorum sequendus sit.* It is without all doubt, that all bishops severally may erre, and sometime doe erre, and doe so disagree among themselves, that we cannot in the world tell which of them we may safely follow. Thus you see even by the Iesuits verdict, that in the popish Church, all their bishops doe so erre, and sometimes so dissent one from another, that no papist can tell indeed which of them it is best to follow. To which doctrine I will very willingly subscribe, advising this Iesuit and all other Iesuited papists to remember well this doctrine, and not to hang their soules henceforth vpon their iarring and doting popish fathers; whom (as their deere Iesuit and renowned Cardinall *Bellarmino* telleth them) they may not safely follow. And least the Iesuit or some for him shall answer me or say in his defence, That albeit all popish bishops may erre severally, and dissent among themselves, as is already said; yet can they not erre, when they are called together in a synode or counsell, and the same confirmed by the Pope. This is all doubtlesse that possibly can be said in defence of popish doctrine: And consequently, if I shall once proove this to be a rotten foundation, then must all popish buildings raised vpon the same, fall downe, and be even with the ground. Marke (gentle Reader) my sincere replie, which I shall pithily and plainly set downe in this behalfe. VVherein for perspicuitie sake, I will proceed by way of conclusions.

*The first Conclusion.*

The Pope was neuer present at the counsels in the East Churches, by himselfe and in his owne person. This conclusion is freely confessed by the Iesuit *Bellarmino*, who al-

*Bellar. de conc.  
lib. I. cap. 19.*

leadgeth two reasons for the Popes absence: The one forsooth, because it was not convenient, that the head should follow the members: The other, because the emperor would ever sit in the highest place. Out of whose

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words,



words, I must needs note two important points by the way: The one, that in the auntient Church the highest place in the counsels, was euer referued to the emperour: The other, that the East Churches did neuer acknowledge the Popes primacie, which he this day arrogantly challengeth ouer all kingdomes and regalities. To which twaine, this pleasant adiunct perforce must be annexed, viz. that our humble father the Pope (who calleth himselfe hypocritically *seruus seruorum dei*) would neuer come to the counsels, because forsooth he could not endure to see the emperour sitting in the highest place.

*The second Conclusion.*

The Pope staying at home himselfe, sendeth his legates to the counsels, to supplie his place, to whom for all that he cannot commit his authoritie. This conclusion must needs seeme strange to a great many; but I will confirme it with the testimonie of such a worthie and renowned papist, that all whosoeuer shall once heare or read it, cannot but gine credit to the same.

*Canus lib. 5. de  
authoritat. conc.  
cap. 5. pag. 102.*

*Melchior Canus* is the man, from whose pen I receiued it; the case is euident, these are his words: *Decreta quæ à legato contra sedis Apostolica traditionem approbantur, non habent Romanæ ecclesiæ authoritatem; nec aliter se habent, quam si à concilio siue legatis prodissent. Sequitur; solidam auctoritatem quam in confirmandis & fratribus & dogmatibus Petrus habet, in legatos transferre non potest.* The decrees which the legate shall approoue against the tradition of the Church of Rome, haue no authoritie from the Church of Rome; neither are they of any more force, than if they had proceeded from the counsell without the consent of the legates. The sound authoritie which *Peter* hath in confirming his brethren and decrees, he cannot transferre vnto his legates. These are the expresse words of *Canus*, that worthie bishop, and strong pillar of popish doctrine. Out of whose words I note first, that decrees of counsels be of

no force, when they haue not the consent of the Popes legates. Secondly, that the decrees of counsels, euen when they haue the consent of the legates, are of no force at all, if the legates shall agree to any thing which is against the Popes mind. Thirdly, that the Pope cannot translate or giue his authoritie vnto the legates. And consequently, that the Pope abuseth the whole world shamefully, when he calleth together all bishops in the Christian world, to decide and determine controuerſies in religion; and for all that, will approoue nothing that they doe or decree, vnlesse it be agreeable to that which himselfe decreeth apart in his chaire at home.

*The third Conclusion.*

Generall popish counsels in these our daies are euen as a nose of waxe; and the decrees thereof are as vncertaine as the wind. I prooue this conclusion by very strong and irrefragable reasons. The Iesuit *Bellarmino* hath these words: *Nos dicimus, concessum episcoporum in concilijs legitimis esse verum iudicium concessum; & eorum decreta & leges, necessario sequendas.* Bellar. de concil. lib. 1. cap. 18. to. 1. We say, that the consistorie of bishops in lawfull counsels, is the true assembly of iudges; and that their decrees and lawes must be obserued of necessity.

But in another place the same *Bellarmino* singeth another song in these expresse words: *Idem enim est, siue pontifex expresse concilium reprobet, siue concilium agat contra pontificis sententiam.* Bellar. de concil. lib. 2. cap. 11. For it is all one, whether the Pope disanull the counsell expressly, or the counsell doe against the Popes mind.

Againe, the same *Bellarmino* in another place auoucheth, that the greater part of voices must beare the sway in counsels. These are his owne words: *Non potest fieri, vt aliquando ad finem controuersiarum deueniatur, nisi detur locus maiori parti suffragiorum.* Bellar. de concil. lib. 1. cap. 21. It cannot be, that there should euer be made an end of controuerſies, except the greater part of voices may haue the vpper hand.

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Againe,

Bellarmin. de conc.  
lib. 2. cap. 11.

Againe in another place, he hath these words; *Est autem verum decretum concilij, quod fit à maiori parte; alioqui nullum esset legitimam concilij decretum, cum semper aliqui dissentiant.* It is the true decree of the councell, which hath the consent of the greater part: for otherwise there should be no lawfull decree made at all, seeing some doe euer more dissent.

Canus de locis  
lib. 5. cap. 5. pag.  
164.

This notwithstanding, their famous bishop Melchior Canus, doth roundly tell vs another tale. These are his expresse wordes. *Non itaq; quod in humanis concessionibus fit, plurimum apud nos sententia praeualet; & paulo post; non enim numero haec indicantur, sed pondere: pondus autem concilij dat summi pontificis, & grauitas, & auctoritas. Quae si adsit, centum patres satis sunt, sin desit, nulli sint satis. sint quamlibet plurimi.* It is not therefore with vs, as it is in humane assemblies, where more voyces euer doe preuaile. For these matters are not to be iudged by number, but by weight. And the counsels receiue their weight, from the grauitie and auctoritie of the Pope. Thus writeth our popish bishop Canus. Now who seeth not, that the decrees of popish counsels, are as vncertaine as the wind? For the Iesuit telleth vs, that more voyces must needes preuaile. But Melchior their renowned bishop, is of another mind: that be they many, be they few, what part soeuer the Pope liketh, that same shall be true. For after the fathers haue fasted long, prayed much, consulted grauely, deliberated maturely, decreed soberly, commanded strictly, and accursed leuerely; neither others, nor yet themselues can tell, what shall be of force therein. For all must be as shall best content the Popes humour, sitting right statelie in his chaire at Rome.

#### The fourth Conclusion.

No bishop can in these our dayes haue voices in counsels, but such as will first sweare obedience to the Pope, and promise to defend his cannon law. This conclusion though it containe grosse absurdities, yet is it so cleare, as

Bellarmino



*Bellarmino* that Iesuitical Cardinall cannot denie the same. *Bellarmino de conc. lib. 1. cap. 11.*  
 These be his wordes. *Istud iuramentum non tollit episcoporum libertatem, quæ in concilijs necessaria est. Iurant enim se fore obdientes summo pontifici, quod intelligitur donec pontifex est, & dum iubet ea quæ secundum Deum & sacros canones iubere potest: sed non iurant se non dicturos quod sentiunt in concilio, vel se non eposituros eum, si hæreticum esse convincant.* This oath taketh not away the libertie of bishops, which in counsels is necessarie. For they sweare that they will be obedient to the Pope; which is to be vnderstood, so long as he is Pope, and while he commaundeth those things, which he may commaund agreeable to God, and to the holy canons; but they sweare not, that they will not speake what they thinke in the councell, or, that they will not depose the Pope if they prooue him to be an heretique.

Thus writeth *Bellarminus*, whose onely testimonie is most sufficient in all popish affaires: as who is the Popes sworne and tenderly beloued vassall, and whose bookes are dedicated to the Pope himselfe. Out of his wordes I note first, that all clergie men admitted to giue voyces in counsels, are sworne simply wholly to obey the Popes constitutions.

Secondly, that the said persons are sworne to beleue, that the Pope cannot erre in his iudiciall decrees of faith and manners; that no counsels are of force, without the Popes confirmation; that counsels confirmed by him, are approued by the holy Ghost; that he can excommunicate and depose, all emperours, and empresses, all Kings and Queenes, all bishops and archbishops in the Christian world; that he can by his pardons deliuer all soules out of purgatorie, and goe himselfe to the deuill. For all these and a thousand like things, are strictly comprised in his canons, and consequently in their most lamentable oath.

Thirdly, that they are sworne to admit his decrees, who (as they freely grant) may for al that be an heretique.

Fourthly, that they are sworne to reuerence and obey his iudgement in all matters of faith, whom they may iudge and depose for heresie.

Fiftly, that their fundamentall article, by which they make the Pope iudge ouer all controuerfies; is quite ouerthrowne, and turned vpside downe, in this *Bellarminus* his explication. For when he saith (VVhile he commaundeth &c.) he graunteth euery bishop freedome to examine and iudge, when the Pope commaundeth things agreeable to God and the canons. VVhich libertie, if the papists would constantly performe, all true Christians and perfect Catholikes, would soone agree with them. For none that belecue aright, will denie obedience to the Pope, when he preacheth, teacheth, or commaundeth any thing which is agreeable to God and holy canons. But good Christians finding his canons to be disholy, and his decrees to be against God; doe thinke as *Bellarmino* here teacheth them, that they are not bound to obey him. And that the reader may fully vnderstand the abomination of the oath which all popish bishops sweare vnto the Pope; I will here set down the expresse words, as I find the *verbatim* in the Popes owne decretals; *Ego N. episcopus, ab hac hora fidelis ero S. Petro, sanctæq; Romanæ ecclesiæ, dominoq; meo papa N. eiusq; successoribus canonicè intrantibus. Sequitur; papatû Romanæ ecclesiæ, & regulas sanctorum patrum adiutor ero, ad defendendum & retinendum contra omnes homines; sic me Deus adiunet, & hac sancta euangelia.* I (*Iohn Watson*) bishop, will be faithfull from this day forward, to Saint Peter and to the holy Church of Rome, and to my L. (*Boniface*) the Pope, and to his successors elected canonically; and I will be an helper to keepe and defend against all people, the Popedom or papall soueraigntie, and the rules of the holy fathers; so God me helpe, and the holy Gospel.

Loc here gentle reader, open and flat rebellion is required, and by euangelicall oath confirmed, of subiects against their soueraignes. For, the bishops of euery countrie,

*Decret. libr. 2.  
tit. 24. cap. 4.*

trie, are the subiects of the kings of the same countreys; and yet doe they sweare to defend the Popes vsurped iurisdiction, and most bloodie tyrannie, against their naturall dread soueraignes. For they sweare to defend the Popes vsurped authoritie, against all people, without exception. VVhich his diabolicall vsurped primacy, (as I haue prooued at large else where) extendeth it selfe to the translation of empires, kingdomes, and regalities.

These conclusions being well marked and remembred, the answer to the mightie obiection, which is as the foundation of poperie, will be plaine and easie, *viz.* that popish bishops may aswell erre, when they are assembled together in a generall councell, as when they preach, teach, or write asunder. For first, the Pope himselfe will not shew his face in any councell, because the emperour must sit aboue him, as is euident by the first conclusion. Secondly, when the Pope sendeth his legates to counells to supplie his place, he doth but delude the world by that fact; seeing he cannot impart his authoritie vnto them, as by the second conclusion is apparant. Thirdly, popish counells and synodes in these after ages, are flexible as a nose of waxe, and as vncertaine as the weathercocke, as is clearely prooued in the third conclusion. Fourthly, no bishops of late ages can haue voyces in popish counells, but such as will first sweare obedience to the Pope, and promise by oath to defend his vsurped power, and most execrable canon law, as by the fourth conclusion will appeare. Fiftly, that decree is true and iust, which is concluded by the gerater part of the bishops there assembled; and yet the Pope sitting at Rome in his chaire, will reiect such decrees at his good pleasure, and define the sentence of fewer voyces to be of force. This obseruation is euidently confirmed, by the due proofes of the third conclusion. Sixtly the decrees of counells must needs be obeyed, as the papists tell vs; and yet the Pope may reiect them, and disanull them at his pleasure, euen  
dreaming



Rhemes test. in  
act. 15.

dreaming in his chaire at home, or riding abroad on his white palfrey. This to be so is euident to euery one, that shall seriously peruse the third conclusion. Yea, our papists of Rhemes in their commentary vpon the new testament, tell vs plainly and roundly; that the determination of councils is needlesse, because the Popes iudgement alone is infalliable. VVherefore they ad this clause to salue the Popes proceedings, That councils are called not for necessitie sake, but for the better contentation of the weake. I therefore conclude against the popish supposed bulwarke, that seeing all bishops may erre seuerally, as the Iesuit *Bellarmino* hath taught vs; and seeing also that the constitutions in popish councils are nothing else in deed, but the bare decrees of one onely bishop, as is already prooued; it followeth of necessitie, and cannot be denied, that all bishops in the popish Church may erre egregiously; and that as well iointly as seuerally, as is to be seene at large in my Golden ballance of triall: to which treatise I referre the reader for better satisfaction, both touching the Popes double person, and concerning his priuate and publike errors, In the *interim*, I must needs tell the papists; that a generall councill is aboue the Pope; that a generall councill hath power to depose the Pope; that a generall councill did *de facto* depose *Iohn* the 12 long sithence, and *Iohn* the 13 of that name; as I haue prooued at large by sound popish testimonie, in my Anatomie of popish tyrannie. And thus haue I prooued, that the sole and onely scripture inspired from heauen, is the infalliable rule of truth; and that all traditions must bee examined by the same, and then addmited when they be consonant thereunto, not otherwise: howsoeuer antiquitie be pretended in that behalfe.

*The fourth Proposition.*

Ratio, prima.

Popish vnwritten traditions are so vncertaine and doubtfull, that the best learned papists are at great contention

tention about them, and cannot possibly be accorded therein. For the prooffe of this proposition, it were ynough to call to mind that great and endlesse strife, which was in the Church about 1400 yeeres sithence, betweene *Victor* then Bishop of Rome and the bishops of Asia. The controuersie was among them, concerning the keeping of Easter. Tradition apostolicall was alledged earnestly, and both sides did stoutly defend the same.

The same tradition was in controuersie afore *Polycarpus* the bishop of Smyrna, and *Anicetus* the Bishop of Rome. But neither could *Polycarpe* perswade *Anicetus*, nor *Anicetus* perswade *Polycarpus*; albeit they both agreed as deere friends. The storie is set done at large, by *Eusebius* a learned father and most famous historiographer. But *Victor* the Bishop of Rome dealt so furiously in that controuersie, that *Irenaeus* and other bishops of Gallia, did sharply reprocue him for the same. VVhat need more bee said for the varietie and vncertaintie of traditions? For first, the bishops that thought and taught thus diuersly of traditions, did all of them liue within 200 yeeres after Christ; at which time the Church was in in good estate, and stayned with very few or no corruptions at all. Secondly, the one side doubtlesse, must needs be seduced with false and vnfound traditions: For apostolicall doctrine was vniforme and constant, and could not possible bee contrarie to it selfe. Thirdly, Saint *Policarpe*, *Polycrates*, and the other bishops, did in those dayes make no more reckoning of the bishop of Romes opinion, than they did of another mans. Fourthly, they all were so farre from acknowledging the bishop of Rome, to be the supreme head of the Church, and that he could not erre; that they all with vniforme assent affirmed him to defend a grosse errour, and to hold a false opinion; that they all reputed themselves his equals, touching gouernment ecclesiasticall: that they all verie sharply reprooued him, and with might and maine withstood his proceedings. VVhereas

*Euseb. li. 5. hist. cap. 23. & cap. 24 per totum.*

this day, if any bishops, magistrates, or other potentates in the world, (where poperie beareth the sway) should doe the like; they might allroundly be excommunicated, and not onely deposed from their iurisdiction, but also be burnt with fire an faggot for their paines. Fifthly, if Saint Polycarpe had cause in his time, being the flourishing age of the Church, to doubt of romish traditions; much more doubtlesse haue wee cause, at this day to stand in doubt thereof; in these doolefull dayes I say, in which iniquitie hath gotten the vpper hand; in which the bishops of Rome haue brought an huge multitude of errors into the Church, and seduced a great part of the Christian world.

*Ratio secunda.*  
*Chrysost. hom.*  
*47. in mat. col.*  
*405.*

Another controuersie touching traditions, is for and about the keeping of Lent. For albeit Saint Chrysostome tel vs plainely, that Christ did not commaund vs to imitate his fast, but to learne of him to be humble and meeke in heart; yet doe the papists this day *mordicus* defend it, to be an apostolicall tradition; yea, many of them are so blinded and besotted with vnfaurie traditions and superstitious illusions, that they deeme it a greater sinne to eat flesh in Lent, than to commit adulterie, murder, or periuirie.

*Euseb. lib. 5.*  
*hist. cap. 24.*

Of this vnwritten tradition, falsly supposed apostolical, Eusebius Casariensis, a famous hitorigrapher of great antiqutie, writeth in this maner. *Non solum de die paschæ agiter controuersia, sed & de ipsa specie ieiunij. Quidam enim putant vno tantum die obseruari debere ieiunium; alij, duobus; alij vero, pluribus; nonnulli etiam, quadraginta. Quæ varietas obseruantie non nunc primum, neq; nostris temporibus cœpit, sed multò ante nos: ex illis vt opinor, qui non simpliciter quod ab initio traditū est, tenentes, in alium morem, vel per negligentiam, vel per imperitiam, postmodum dicidère.* The controuersie is not onely touching the day of Easter, but also concerning the very kind or manner of fasting. For some thinke, they must onely fast one day, some two dayes, others moe dayes; and there bee that thinke, they should fast fourtie. VVhich varietie of fasting



fasting did not now begin first, neither yet in our daies, but long before our time; I thinke by them, who keeping not simply what they receiued from the beginning, did afterward fall to another manner, either of negligence, or els of ignorance.

*Socrates* in like manner reporteth hystorically, that they differed no lesse in their manner of eating, than they did in their daies of abstaining. For some (saith he) would eat no liuing thing; othersome of liuing things, ate onely fish; some together with fish, did eat also birds; but some ate only bread, and others at night ate all kind of meates without difference. Yea, he telleth vs in the same place, that the Romans fast three weekes before Easter, besides the Sabboth and the Lords day. And that the Illyrians and Alexandrians do fast six weekes, and yet do they all tearm their fasts Lent. By which testimonies euery man may easily perceiue, how doubtfull and vncertaine vnwritten traditions be.

*Hist. tripart. lib. 9. cap. 38.*

Thirdly, there was another endlesse controuersie concerning traditions, betweene the Greeks and the Latins; whether the Eucharist ought to be celebrated in leauened or in vnleauened bread.

*Ratio tertia.*

Fourthly, *Irenaeus* a very auntient father, affirmeth out of Apostolicall tradition; that Christ was fortie yeeres old, when he suffered his bitter passion. *Papias* another father, saith vpon the like traditiō, that Christ should raign 1000 yeeres after the generall resurrection. *Basilius* another holy father saith, that *Zacharias* the sonne of *Barachias*, slaine betweene the altar and the temple, was father to *S. Iohn* the baptist. These absurdities the papists are this day ashamed to hold; and yet did these fathers receiue them by Apostolicall so supposed tradition, as their own famous doctor *Andradus* graunteth willingly.

*Ratio quarta. Iren. lib. 2. cap. 39.*

*Euseb. lib. 3. cap. ult. Andrad. de trad. lib. 2. p. 125*

Fiftly, popish tradition telleth vs, that all the bishops of Rome one after another haue taught successiuely the selfesame doctrine with *S. Peter*. Howbeit their own deere

*Ratio quinta.*

*Lyranus in cap.  
16. mat.*

doctor and religious frier *Nicholaus de Lyra*, auoucheth plainly, roundly, and boldly, to the whole world, that many bishops of Rome haue fallen away from the faith, and become flat Apostataes. And least this my narration be thought strange vnto many, that our holy fathers the Popes should be Atheists or Apostataes, and that their own deare brethren, in high esteeme among them, would neuer so write of them; I wil deale plainly in this important point, and after my wonted manner set downe his owne expresse words. Thus doth he write: *Ex quo patet, quod ecclesia non consistit in hominibus ratione potestatis vel dignitatis, ecclesiasticae vel secularis; quia multi principes, et summi pontifices, et alij inferiores, inuenti sunt a fide apostatasse. Propter quod ecclesia consistit in illis personis, in quibus est notitia vera, et confessio fidei et veritatis.* VWhereby it is euident, that the Church doth not consist in men by reason of power or dignitie, either ecclesiasticall or secular; because many princes and Popes, and others of the inferiour sort, are found to haue beene apostataes, and to haue swarued wholie from faith. For which cause, the Church consisteth in those persons, in whom, there is true knowledge, and confelsion of the faith and of the truth.

Thus writeth this learned papist (whom their owne so supposed martyr sir *Thomas Moore* called a great clearke, as he was indeed) whose words are well worthie to be engrauen in marble with golden letters. For by his iudgement it is cleare and euident, that not they who sit in *S. Peters* chaire, are euer the true and lawfull successors of *S. Peter*, but they only and solely that confesse and preach *S. Peters* faith and doctrine: as also that their received maxime (*vbi Papa, ibi Roma; vbi Roma, ibi ecclesia catholica*) is false, vaine, and friuolous. VVe therefore this day impugne nothing in popish proceedings, but the selfesame indeed, which famous popish doctors reprobued afore our time, and that in their publicke writings published freely to the whole world. VWhich thing, whosoever will seriously

ouly ponder as my selfe haue done, that man must perforce detest and abhorre all popish superstitious trumperie. But of this argument I haue discoursed at large in my booke of Motiues.

Sixtly, popish tradition telleth vs, that the blessed virgine *Marie*, the true mother of true God and true man, was conceived without originall sinne, and that the bishop of Rome did for that end ordaine a feastiuall day of her conception, to be kept vpon the eight of December. But by your leane, *Aquinas* their owne Angelicall Doctor affirmeth resolutely, that she was conceived in originall sinne. Yea, their other holy doctor and deare frier *Bernard* doth very sharply reprocue the Cathedrall Church of Lyons, because they obserued the feastiuitie of the conception of the blessed virgine; and he calleth that their practise, the noueltie of presumption, the mother of temeritie, the sister of superstition, and the daughter of leuitie. That done, he addeth these words: *Hoc non est virginem honorare, sed honori detrabere*. This is not to giue honour to the virgine, but to take honour from her. Yet Pope *Sixtus* the fourth did institute the feast of the conception. *Ratio sexta.*  
*Aquinas p. 3. q. 14. art. 3. ad primum.*  
*Bernard. epist. 174. p. 207.*

Seuenthly, popish tradition telleth vs, that the emperor *Constantine*, worthily surnamed the Great, was baptised at Rome in a font, there remaining to this day, my self haue seene the same. Howbeit, *Hieronymus*, *Eusebius*, *Socrates*, *Theodoretus*, *Sozomenus*, *Cassiodorus*, and *Pomponius*, doe all affirme very constantly, that he was baptised at *Nichomedia*. *Ratio sept.*

Eightly, popish tradition hath brought flat idolatrie into the Church, teaching to adore them as saints and Gods friends, who were known heretickes, and professed enemies to God and his Church. This to be so, their owne deare friend and brother *Platina* will tell them, when he affirmeth the dead corps of *Hermannus* to haue been worshipped for a saints reliques at Ferrara, the space of twentie yeares together; who for all that was an hereticke, as the same *Platina* auoucheth. VVhere two speciall things *Ratio octaua.*  
*Platina in vita Bonifacij octauj, vide Marianum Polonium, pag. 237. in append.*



are to be obserued seriously : first, the vncertainetie of vnwritten traditions : secondly, the danger in giuing credit to the same. Now, it remaineth for the better contentation of the reader, to make answere to such obiections in defence of popish traditions, as the papists haue euer in their mouths, and boast of them, as if they were insoluble.

*The first Obiection.*

VVe doe not know, which bookes of the scripture are canonicall, and which are not, but onely by the vnwritten traditions of the Church : And yet is this a matter of faith, and very necessarie vnto saluation.

*The answere.*

*Durand. in 3. f.  
d. 24. quest. 1.*

*Be llarm. tom. 1.  
col. 187.*

*Vide Aug. tom.  
6. pag. 184.*

This is that mightie obiection, wherein the papists glorie and boast beyond all measure ; and say more rashly than wisely, that it can neuer be truly answered. I therefore shall desire the gentle reader to ponder well my words, and then to iudge of the matter, as right reason shall prescribe. My answere is this. First, there is great ods betweene the primitiue Church and the Church of late daies. VVhich to be so, the famous popish doctor *Durandus* will contest with me. For the Apostles (as *Durand* saith wisely) heard Christs doctrine, saw Christs myracles, and were replenished with the holyghost ; and consequently, they must needs be fit witnesses of all that Christ did and taught. But these adiuncts cannot be rightly ascribed to the late bishops of Rome and their cursed Ieluited brood. Secondly, the old testament was deliuered by the Iewes, and confirmed by Christ and his Apostles ; and therefore as the papists admit that tradition, and withall doe reiect their other manifold vnwritten traditions, which the Iews in their *Talmud* affirme to be of *Moses* ; euen so doe we receiue this tradition, and reiect all vnwritten traditions contrarie to the same. Thirdly, the bookes of the new testament are but an exposition of the law and the Prophets ;

phets; as I haue already prooued in the first proposition of this present article: And consequently, it may be discerned and tried by the same; as the godly Bereans tried *S. Paul*s preaching. Fourthly, when we affirme all things necessarie for our saluation, to be comprised and contained in the scriptures; we then speake of them, as they are acknowledged and agreed vpon, both among the Iewes for the old Testament, in the which the new is comprehended; and ioyntly for the old and new, throughout the Christian world. And so this tradition is not excepted, but virtually implied in our affirmation. Fifthly, the scriptures canonicall are discerned from not canonicall euen of themselues, like as light is discerned from darknesse, hardnesse from softnesse, and sweetnesse from bitternesse. Thy word o Lord (saith the Prophet) is a lanterne to my feet, and a light vnto my pathes. VVe haue a right sure word of prophesie (saith *S. Peter*) whereunto if ye take heed, as vnto a light that shineth in a darke place, ye doe well, vntill the day dawne, and the day-starre arise in your hearts. Yet most true it is, that the faithfull onely can discern it. For as the Apostle saith, If Christs gospell be hid, it is hid in them that perish: in whom the God of this world hath blinded the minds of them which belecue not, least the light of the Gospell of the glorie of Christ should shine vnto them. And the same Apostle elsewhere teacheth vs, that the spirituall man iudgeth all things. VVhich text, two famous papists, *Lyranus* and *Carthusianus* doe expound, of things pertaining to our saluation. *S. Iohn* is consonant to *S. Paule*, affirming, that the vnction which the faithfull haue receiued, doth teach them all things. Yea, Christ himselfe saith, That his sheepe doe heare his voice. And he addeth, that they follow him, because they know his voyce. But doubtlesse, if Christs sheepe, that is, the faithfull and Gods elect people, doe know his voice, and therefore doe follow him; then by a necessarie consequence, they can know Christ speaking to them in the holy

*Act. 17. v. 11.**Psal. 119. v. 105.**2. Pet. 1. v. 19.**2. Cor. 5. v. 3.**1. Cor. 2. v. 15.**1. Ioh. 2. v. 27.**Ioh. 10. 3. ibid. v. 4.*

holy scripture, and so can discerne holy writ from prophane fables or stories, *Melchior Canus* a famous papist, maketh this case cleere; his words are set downe in my Golden ballance.

*De diuinis nominib. cap. 7.*

*Aquinas, 2. 2. q. 1. art. 1. 0.*

*Augustin. in epist. Ioannis, tract. 3. c. 9. col. 408.*

Sixtly, the formall obiect of our faith is *veritas prima*, the first veritie, or God himselfe, as *Dionysius Areopagita* telleth vs. Yea, *Aquinas* that famous papist surnamed their angelicall doctour, teacheth the selfe same doctrine. *Non enim fides inquit, diuina alicui assentitur, nisi quia est à Deo reuelatum.* For diuine faith (saith *Aquinas*) will not yeeld assent to any thing, vlesse it be reuealed of God. VVhich truth of doctrine, Saint *Austen* confirmeth in these golden wordes; *Iam hic videte magnum sacramentum fratres, sonus verborum nostrorum aures percutit, magister intus est. Nolite putare quenquam hominem aliquid discere ab homine. Admonere possumus per strepitum vocis nostra: si non sit intus qui doceat, inanis sit strepitus noster. Quam multi hinc indocti exituri sunt? quantum ad iure pertinet, omnibus locutus sum, sed quibus vnctio illa intus non loquitur, quos spiritus sanctus intus non docet, indocti redeunt. Magisteria forinsecus adiutoria quaedam sunt & admonitiones, Cathedram in cælo habet qui corda docet. Sequitur; interior Magister est qui docet, Christus docet, inspiratio ipsius docet. Vbi illius inspiratio & illius vnctio non est, forinsecus inanitur perstreperunt verba.* Now brethren, behold here a great sacrament; the sound of our wordes pierceth your eares, but the master that teacheth you is within. Thinke not, that man learneth any thing of man: we (preachers) may admonish by the sound of wordes; but if he be not within that teacheth, in vaine is our sound; how many will goe hence vntaught? For mine owne part, I haue spoken to all; but to whom that vnction speaketh not inwardly, whom the holy Ghost teacheth not within, they goe home vntaught, as they came. The outward teachings are some helpes and admonitions; but he sitteth in his chaire in heauen, that teacheth the heart, The master is within that teacheth, it is Christ that teacheth, it is his inspiration that instructeth



Eteth. VWhere his inspiration and his vnction is not, there the outward noise of words is in vaine : Thus writeth this auntient and learned father, with many mee wordes to the like effect. By whose doctrine we may learne sufficiently, if nothing else were said : that howsoeuer men teach, how soeuer *Paul* plant, or *Apollo* water, yet will no increase follow, vnlesse God giue the same. I therefore conclude, that we doe not beleeeue this booke or that booke to be canonicall, because this man or that man, or the Church saith soe; but that the scripture is *azim* soe; that it hath in it selfe that dignity, which is worthy to haue credite; that the declaration of the Church, doth not make vs beleeeue the scripture, but is only an outward helpe to bring vs thereunto; and that wee therefore indeed beleeeue the scripture, and this or that booke to be canonicall, because God doth inwardly teach vs and perswade our hearts so to beleeeue. For certes if wee should beleeeue, that this or that booke is canonicall scripture, because the Church saith so; then should the formall obiection of our faith, and the vltimate tearme into which our faith is resolued, be man, and not *prima veritas*, or God himselfe, as *Arcopagita* and *Aquinas* teach vs. And it will not helpe the papists to replie out of Saint *Augustine*, That he would not haue beleeeued the Gospell, vnlesse the authoritie of the Church had mooued him thereunto. For S.

*Austens* wordes are these; *Nisi autoritas ecclesiae me commoueret*. I would not haue beleeeued the Gospell, if the authoritie of the Church had not iointly mooued me therunto.

*August. contra  
epistol. Manich.  
tom. 6. cap. 5.*

For wee must note, that there is a great difference betweene mouere and commouere. Mouere is to moue absolutely, and a part by it selfe; but commouere is to moue respectiue-ly and together with another thing. So Saint *Austens* meaning is nothing else indeed but that the authoritie of the Church did outwardly concurre with the inward motion of the holy Ghost, to bring him to the faith of the Gospell. Now, Saint *Austens* meaning is this and and none

*pag. 79.*

T

other,

Cap. 5. cont. epist.  
fundam.

other; viz. that he maketh much more account of the vniuersall Church, than of *Manichæus* and his complices; because the Church did first moue him to heare the Gospel preached, and to giue some credit to the same. I say (some credit) because the Churches authoritie did onely moue him to beleue the Gospell, *fide humana, non fide diuina*: with humane faith, not with faith diuine. For this diuine faith, with which we Christians doe beleue the Gospell, proceedeth not from the outward teaching of man, but from the inward instruction of the holy Ghost, as I haue out of the same *Austen* already prooucd. Yea, the selfe same father declareth in the same chapter, that he speaketh of himselfe as being a Manichee, not as being a Christian. What (saith Saint *Austen*) wouldst thou say to him, that should answere thee, I doe not beleue it, but for the authority of the Church? And this sense is confirmed, because S. *Austen* cōfesseth in the very same chapter, that the authoritie of the Gospell is about the authoritie of the Church. And in the chapter aforegoing, after he hath told vs what kept him in the catholike Church, and there hath reckoned vp the consent of peoples and nations; authoritie begun with miracles, nourished with hope, increased with charitie, established with antiquitie: succession of priests from Saint *Peters* seat, and the name of Catholike; he addeth, that though these things bee great motiues to keepe him in the vnitie of the Church, yet must the truth of the scriptures be preferred before them all. In regard whereof, he promisseth to giue more credit to *Manichæus* than to the Church, and to yeeld vnto his doctrine, if he shalbe able to prooue it out of the scripture: In the meane while he must giue him leaue to preferre the credit of the catholike Church before his bare wordes, especially, seeing the Church, but not *Manichæus*, was the outward meanes and externall helpe, that brought him to the faith of the Gospell.

The

*The second Obiection.*

The baptisme of infants is a matter of faith, but not contained in the holy scriptures, *ergo* not all things necessarie for mans saluation are therein to be found.

*The Answer.*

I answer, that it is contained in the scriptures, and I proue it by sundry reasons. The first argument is drawne from the couenant. For infants being within the couenant, ought not to be debarred from the signe and seale thereof. I will establish my couenant betweene me and thee, and thy seed after thee in their generations, for an euerlasting couenant, to be God to thee, and to thy seed after thee. *Gen. 17. v. 7.* Againe, you are the children of the Prophets, *Gen. 15.* and of the couenant which God made to our fathers, saying to *Abraham*, euen in thy seed shall all the families of the earth be blessed. Againe, repent, and be euey one of you baptised in the name of Iesus Christ, for the remission of sinnes, and ye shall receiue the gift of the holy Ghost. *Gen. 22.* For the promise was made to you, and to your children, and to all that are a farre off, euen so many as the Lord our God shall call. Againe, if the first fruits be holy, the whole lumpe also is holy: And if the roote be holy, the boughes also. Againe, suffer the yong children, and stay them not from comming vnto me: for to such belongeth the kingdome of heauen. And where Saint *Matthew* hath little children, then S. *Luke* hath, *tu Episcopi* infants, which can neither vnderstand, nor come. Againe, your children are holy yong children therefore must be baptised. *Act. 3. v. 25.* *Act. 2. v. 38, 39.* *Rom. 11. v. 16.* *Mat. 19. v. 14.* *Luke 18. v. 17.* *1. Cor. 7. v. 14.*

The second argument is drawne from the analogie of the figure of the old testament. For circumcision to which baptisme succeeded, did pertaine to both ages, as well to yong as to old. In whom also yee are circumcised with circumcisiō made without hands, by putting off the body of the flesh subiect to sinne, by the circumcision of Christ: buried with him in baptisme, in whom yee are also risen



againē through the faith of the operation of God, who raised him vp from the dead. Thus saith Saint *Paul*: by whose wordes we may learne sufficiently, that baptisme did succeed to circumcision, for the same end, vse, and purpose: *viz.* that by it we may, putting off the bodie of sinfull flesh, be buried together with Christ, and rise again with him through faith.

*Mat. 28. v. 19.*

*Act. 16. v. 15.*

*Act. 16. v. 33.*

*1. Cor. 1. v. 16.*

The third argument is drawne, from the practise of the Church. For the Apostles of our Lord Iesus were commaunded to baptise all sorts of people without exception. Goe therefore, and teach all nations, baptising them in the name of the father, and of the sonne, and of the holy Ghost. Againē, we read in the historic Apostolical, that the whole house of *Lydia* was baptised, neither yong nor old being excepted. Againē, we may find in the acts, that the keeper of the prison at Philippos was baptised, & all they of his household incontinent. Againē in another place, we may read, that the whole family of *Stephanas* was baptised, not one at all exempted.

*The Obiection.*

Infants haue no faith, *ergo* they may not be baptised.

*The Answer.*

*Mar. 9 v. 42.*

I denie the antecedent, because their faith and profession is this; to be borne of the faithfull, in the vnitie of the Catholike Church. Againē though they haue not actuall faith, yet haue they faith fundamentallie, and by inclination. In which sense our Lord Iesus doth reckon them among the faithfull, when he saith in this manner; VVho-soeuer shall offend one of these little ones that beleue in me, it is better for him if a millstone were hanged about his neck, and he were cast into the sea. Infants therefore, when they are baptized in the Church for faithfull, are then deemed to beleue after their manner. VVho, albeit they haue not faith in act, yet haue they the spirit,  
and

and vertue, or foundation offaith, by Gods operation in them. Neither ought this thing to seeme strange vnto vs. For, if the infants of the wicked ones haue infidelitie and impietie, though not in act yet in inclinatio by nature, as writers graunt; then truly may it be said, that the infants of the faithfull haue faith and pietie, though not in act, yet in inclination by grace. For grace cannot be of lesse force through Christ, than nature through the fall of Adam. for God saith plainely; I will be thy God, and the *Gen. 17. v. 7.* God of thy seed after thee.

*The third Obiection.*

VVee belecue the trinitie of persons in vnitie of substance, but this is not in the scripture, *Ergo.*

*The answer.*

I denie the assumption; for the trinitie of persons is plainly auouched in the holy Gospel, where it is thus written; But the comforter which is the holy Ghost, whom the Father will send in my name, he shall teach you all things. Thus saith our Lord Iesus. In which words, we see mention made of three distinct persons; first, of the Father, which sendeth; secondly, of the holy Ghost, which is sent; thirdly, of the Sonne, in whose name he is sent. Againe in another place it is thus written; There *1. Ioh. 5. v. 7.* are three which beare recorde in heauen, the Father, the VVord, and the holy Ghost, and these three are one *Item Matth. 28. verse 19.*

*The fourth Obiection.*

It is not to be found in the holy scripture, that Christ is consubstantiall, and of the same substance which the Father. *Ergo.*

*The Answer.*

The antecedent is false. For first, in the prophesie of *Zachar. cap. 13.*

*Esa. 9. 6.  
Joh. 10. 30.  
Ioh. 10. 38.*

*Phillip. 2. 6.  
Heb. 1. 3.  
Io. 1. 1. 2.  
Mat. 1. 21. &  
v. 23.*

*Athanas. de  
decret. Nic.  
synod. tom. 2.*

*Zacharias* I find these wordes; arise O sword, vpon my shepheard, and vpon the man that is my fellow, saith the Lord of hostes. Secondly, in many places of the new testament. First, in these words; I and my Father are one. Secondly, in these words; If ye belecue not me, belecue the works; that ye may know and belecue, that the Father is in me, and I in him. Thirdly, in these words; VVho being in the forme of God, thought it no robberie to be equall with God. Fourthly, in these words; She shall bring foorth a sonne, and thou shalt call his name Iesus; for he shall saue his people from their sinnes. For this respect saith holy *Athanasius*, that albeit the words be not expressed in the scriptures, yet haue they that meaning which holy writ approoueth. Answer  
ô papists, if ye can; if not, repent for shame, and yeeld vnto the truth.

The





The eight Article. Of the impossibilitie of keeping Gods commandements, in popish sense.



Ouching this article, the reader must seriously obserue with me this adiunct, (in popish sense) because it is both emphaticall and of great moment. For I will not affirme simply and absolutely, that Gods children can not keepe his commandements in a godlie sense and Christian meaning; but this I constantly denie, and at this presēt intend in God to proue the same effectually against all Iesuits and Iesuited papists, That none haue kept, do keepe, or can keepe Gods commaundements in popish sense and meaning. *viz.* that none are so pure, holy, and free from sinne, that they can stand with God in iudgment, and challenge eternall life, as of debt due vnto them for their holy life. Marke well gentle reader, my discourse; for I hope in God to hit the naile on the head, and to set downe that which will be as heauie to the papists heart, as a piece of lead.

The Apottle telleth vs in plaine and very expresse words, That the best liuers vpon earth are sinners. *In multis enim offendimus omnes.* For we all offend in manie things. But certes, if it be true, as it is most true indeed, (for S. Iames *Iacob. 3. 2. 1.* being inspired with the holy Ghost cannot lie) That the holy Apostles committed many sinnes; then doubtlesse it is not in euerie ones power, to keepe Gods commandements; neither will it helpe the papists to distinguish after

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ter their wonted manner, of mortall and veniall sinnes. For, besides that I haue proued alreadie in the sixt Article, that euery sinne is mortall in it owne proper nature ; both the Greeke word *ανωμια*, which signifieth the transgression of the law ; and also the Hebrew word *נוח*, which signifieth a declining from the right way , doe euidentlie conuince the same. For it can neuer be trulie said ; that hee performeth and keepeth the law, which transgresseth the law or swarueth from the same. It is the truth which S. *Paul* alledgeth out of the law ; Cursed is euerie one that abideth not in all things which are written in the book of the law, to doe them. It is also the truth, which S. *James* saith ; That whosoever keepeth the whole law, and yet faileth in one point, is become guiltie of all. To which may be added innumerable texts, both of the old and new testament, that the best liuers vpon earth doe sinne , and transgresse Gods commaundements. Holy *Moses* telleth vs in the first booke of his Pentateuch, That when God saw that the wickednes of man was great on the earth, & that all the imaginations of the thoughts of his heart were only euill continually, then it repented God that he had made mā on the earth. *Iob* telleth vs, That God found no stedfastnes in his Saints ; yea, he saith farther, That the heauens are not cleane in his sight. And he addeth these wordes ; How much more is man abominable and filthie , which drinketh iniquitie like water. The kingly Prophet saith, that in Gods sight , none that liueth can be iustified. VVise *Salomon* saith, that no man liuing is able truely to say , he is cleane from sinne. The same wise man saith in like maner , that the iust man sinneth many times. *Esay* saith , that all our righteousnesses is as filthie clouts. *Esdra*s saith, he was ashamed for his own sinnes, and for the sinnes of the people, because their transgression was growne vp vnto heauen. Saint *Paul* sheweth at large, that all men are sinners, and that no man is able to be iustified by his workes. All saith hee , both Iewes and Gentiles

Gal. 3. v. 10.

Iac. 2. v. 10.

Gen. 6. v. 5.

Iob. 15. v. 15.  
& 35. 5.Psal. 143. v. 2.  
Prou. 20. v. 9.Prou. 24. 16.  
Esa. 64. 6.  
Esdra. 9. 6.Rom. 3. v. 9. 10.  
12. 19. 23.

Gentiles are vnder sinne. There is none righteous, no not one : they haue all gone out of the way ; they haue all beene made altogether vnprofitable : there is none that doth good, no not one. Now we know, that whatsoeuer the law saith, it saith to them which are vnder the law, that euery mouth may be stopped, and all the world be subiect to the iudgement of God. There is no difference, for all haue sinned, and are deprived of the glory of God, and are justified freely by his grace, through the redemption that is in Christ Iesus. Again in another place, he hath these words : For they being ignorant of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted themselues to the righteousness of God : the case is cleere and euident. For as the Prophet saith, If God should marke our iniquities, and reward vs after our deeds, none of vs were able to endure it. Rom. 10. v. 3.

Now, let vs heare S. *Austens* graue sentence, concerning this controuersie. *Diliges inquit, proximum tuum sicut te ipsum: Deum vero ex toto corde, & ex tota anima; & ex tota mente, vt omnes cogitationes tuas, & omnem vitam, & omnem intellectum in illum conferas, à quo habes ea ipsa quæ confers. Cum autem ait, toto corde, tota anima, tota mente, nullam vitam nostram partem reliquit, quæ vacare debeat, & quasi locum dare, vt alia re velit frui. Thou shalt loue thy neighbour, saith he, as thy selfe ; but God with thy whole heart, with thy whole soule, and with thy whole mind; that thou maist conferre vpon him all thy thoughts, and all thy life, & all thine vnderstanding, of whom thou hast receiued the selfe same which thou dost conferre or giue. But when he saith, with all thy heart, with all thy soule, with all thy mind, he hath left no part of our life which may be vacant, and as it were giue place, to haue fruition of any other thing. August. de doctrina Christi. lib. 1. ca. 22. to. 3.*

The same Saint *Austen* saith againe in another place; That this commaundement of louing God with all our heart, cannot be perfectly fulfilled of any man in this life:



August. de per-  
fect. iustit. ra-  
tioc. 16. col. 969.  
tom. 7.

These are his wordes ; *In qua plenitudine charitatis preceptum illud implebitur : Diliges dominū Deum tuū ex toto corde tuo , & ex tota anima tua , & ex tota mente tua . Nam cum est adhuc aliquid carnalis concupiscentia , quod vel continendo frænetur , non omnimodo ex tota anima diligitur Deus . Non enim caro sine anima concupiscit , quamuis caro concupiscere dicatur , quia carnaliter anima concupiscit . Tunc erit iustus sine ullo omnino peccato , quia nulla lex erit in mēbris eius repugnans legi mentis eius , sed prorsus toto corde , tota anima , tota mente diligit Deum , quod est primum summumq; preceptum . Cur ergo non præciperetur homini ista perfectio , quamuis eam in hac vita nemo habeat ? Non enim rectè curritur , si quo currendum est nesciatur . In which fulnesse of charitie that commaundement shall bee fulfilled . Thou shalt loue thy Lord thy God , with all thy heart , and with all thy soule , and with all thy mind . For whiles any part of carnall concupiscence is remayning , which may be suppressed by containing , God so long is not in euery respect loued with all the soule . For the flesh coueteth not without rhe soule , albeit the flesh be sayd to couet , because the soule coueteth carnally . Then shall the iust bee without any sinne at all , because there shall be no law in his members rebelling against the law of his mind , but he shall loue God wholly with all his heart , with all his soule , and with all his mind , which is the first & chiefest commandement . VVhy therefore should not this perfection be cōmanded vnto man , although no man can haue it in this life ? For they cannot run aright , who know not whither they should run .*

Out of these words of this holy father , and great learned writer , I gather these worthy lessons : First , that by Gods holy commaundement all men are bound to loue God , with all their heart , with all their soule , and with all their mind : Secondly , that whosoever suffereth any part of his life to be vacant , and to haue fruition of any other thing , cannot fulfill this precept of louing God : Thirdly , that this precept of loue , cannot be perfectly kept in  
this

this life: Fourthly, that originall concupiscence remaining in the regenerat, is the hinderance and breach of this commaundement. Fifthly: that this perfection of loue is lawfully commaunded, albeit none liuing doth or can attaine vnto it. And consequently, that it is not possible to any pure mortall man, perfectly to keepe Gods commaundements.

*Aquinas* the Popes great doctour and canonised saint, graunteth freely and affirmeth constantly, That the precept of louing God with the whole heart, cannot be kept perfectly in this life. These are his owne expresse words:

*Respondeo, quod praeceptum aliquod dupliciter potest impleri. Vno modo perfecte, alio modo imperfecte. Sequitur; intendit Deus per hoc praeceptum, ut homo Deo totaliter uniatur: quod fiet in patria, quando Deus erit omnia in omnibus, ut dicitur. 1. Cor. 13. Et ideo plene & perfecte in patria implebitur hoc praeceptum: In via autem impletur, sed imperfecte.* I answer, that the precept may be fulfilled two wayes; one way perfectly, another many vnperfectly. God intendeth by this precept, to haue man wholly vnited to himselfe; which shall be effected in heauen, when God shall be all in all. And therefore this precept shall be fulfilled perfectly and fully in the countrey, but in the way it is fulfilled vnperfectly. (That is to say, perfectly in heauen, which is called our countrey; and vnperfectly on earth, which is tearmed the way.)

Out of these golden wordes of the famous schoole-doctour *Aquinas*, (whose doctrine two Popes haue authorized for authentickall) I obserue these points of great importance. First, that God by commaunding all men to loue him with their whole hearts, did intend to vnite all men wholly vnto himselfe; so as no part of their loue should be left vacant, to be bestowed otherwise. Secondly, that this precept of louing God as wee are bound, can be kept perfectly in heauen onely. Thirdly, that it

is not impossible in this life, to keepe Gods commaundements in a godly sense and meaning ; because we may keepe them in some sort and measure, though not in that high and perfect degree which the law requireth at our handes . For our great popish doctour ( marke well his wordes ) saith plainly and constantly ; *In via impletur preceptum, sed imperfectè*. The precept is fulfilled in the way, (or in this life) but vnperfectly. So that, when the papists triumphing before the victorie, cry out against vs with open mouths, That we charge God with impietie, affirming him to haue commaunded to man things impossible : they may as well and with asmuch right and reason, exclaime against their owne deere doctour *Aquinas*, and consequently against their owne holy fathers the Popes, *Urbanus* the fourth, and *Innocentus* the fife; who haue commanded and strictly charged to receiue his doctrine as sent from heauen, concerning both faith and maners. For my selfe doe here teach the selfe same doctrine with *Aquinas*, as his owne expresse wordes very flatly purport. For my wonted manner is, to confute poperie by the testimonies of best approoued popish writers.

*Augst. Hun-  
naus in epist. ad  
Pium 5.*

*Bernar. in cant.  
serm. 50. tom. I.  
col. 931.*

*Bernardus* the Popes deere monke and reuerend Abbot, iumpeth with *Aquinas* in these expresse wordes ; *Quomodo ergo iubenda sunt, quæ implenda nullo modo erat ? Aut si placet tibi magis de affectuali datum fuisse mandatum, non inde contendo, dummodo a quiescas & tu mihi, quod minime in vita ista ab aliquo hominum possit, vel poterit ad impleri. Quis enim sibi arrogare id audeat, quod Paulus ipse fatetur non comprehendisse ? nec latuit preceptorem, precepti pondus hominum excedere vires : sed iudicauit utile ex hoc ipso suæ illos insufficientie admoneri, & ut scirent sanè, ad quem iustitiæ finem niti pro vivibus oporteret. Ergo mandando impossibilia, non preuicatores homines fecit sed humiles, ut omne os obstruatur, & subditus fiat omnis mundus Deo : quia ex operibus legis, non iustificabitur omnis caro coram illo. Accipientes quippe mandatum, & sentientes defectum, clamabimus in cælum,*



*cælum, & miserebitur nostri Deus; & sciemus in illa die, quia non ex operibus iustitiæ quæ fecimus nos, sed secundum suam misericordiam saluos nos fecit.* How then was it commanded, which by no meanes could be performed? or if thou rather thinke, that the commaundement was giuen of affectuall charitie, I will not contend with thee therein; so thou art so wilt yeeld vnto me herein, That no man in this life is able to keepe and performe the same. For who darèth to challenge that to himselfe, which *Paul* confesseth hee could neuer attaine vnto? neither for all that was the commander ignorant, that the weight of the commaundement did surpasse the power and reach of man; but he deemed it a thing profitable for them, that hereby they should be admonished of their insufficiencie, and might know to what end of righteousness they ought with their best indeuours to applie themselues. Therefore by commaunding things impossible, he made not men preuaricatours, but humble; that euery mouth might bee stopped, and all the world made subiect vnto God; because by the workes of the law, no flesh can be iustified in his sight. But after that we haue receiued the commaundement, and thereby perceiue our owne want, we must cry vp to heauen, and God will haue mercie on vs; and then shall we know, that he hath saued vs, not for the workes of righteousness which we haue done, but according to his owne (free) mercy. Thus writeth their owne decree Abbot *Bernardus*: out of whose wordes, I obserue many excellent documents. First, that God hath giuen vs those commaundements, which we cannot possibly keepe and performe. Secondly, that God knew right wel, that it is not in our power to keepe his lawes. Thirdly, that God commanded to vs impossible things, that we might therby acknowledge our owne insufficiency, & wholly rely vpon his fauor, help, & mercy. Fourthly, that we might hereby know, that our saluation proceedeth of mercie,

and not of the workes of righteousness which we haue done, and wherein the papists seeke merit and iustification. So then, the doctrine which I now teach, is not my doctrine onely, but the flat doctrine of Saint *Austen*; yea, and the selfe same doctrine which the best learned papists haue taught before me.

That it is not possible for man, to keepe Gods commaundements perfectly in this life; no other prooffe is needfull, saue onely the Lords Prayer. For in it, the best liuer vpon earth is taught, to aske forgiuenesse and pardon for his sinnes: and doubtles where pardon must be demaunded, there the law is not exactly obserued.

*Nota, quod ne  
veniale quidem  
peccatum potest  
in deum referri.  
Ergo auerit a  
fine ultimo.  
Ergo est peccati  
mortale.*

The vsuall practise of all papists, is consecrarie hereunto. For in their ordinarie and dailely masses, as also in their quotidian auricular confessions, they confesse three seuerall times their most grieuous sinnes, in these wordes; *Mea culpa, mea culpa, mea maxima culpa.* In which publique daily confession, they must either confesse, that they deale hypocritically, dissemble damnably, and mocke God most irreligiously; or els doubtles, that they cannot keepe Gods commaundements, as they beare the world in hand they do. Now it remaineth, that I answere to some popish obiections, which the papists deeme and repute insoluble.

*The first Obiection.*

*Mat. 23. v. 20.* The young man told Christ, that he had kept all the commaundements, from his youth vp. VVhom Christ reprooued not, as though he had not kept them indeed, but exhorted him to perfection, in selling all his possessions.

*The Answer.*

I Answere both with Saint *Austen* and Saint *Hierome*,  
That

That the young man answered vntrolic, when hee said, hee had kept all the commaundements. Saint *Austen* hath these words; *Ille quidem tristis abscessit, qui viderit quem- admodum illa legis mandata seruauerat. Puto enim quod se arrogantius quam verius, seruasse responderat.* He went away sorrowfull, who knew how hee had kept the commaundements of the law. For I thinke, he answered more arrogantlie then trolic, that he had kept them. Saint *Hierome* saith plainlie and roundlie, *Mentitur*, He lieth. And the circumstance of the texts going afore and following, doe purport no lesse vnto vs.

*August. epist.*  
89. col. 264.

*The second Obiection.*

Saint *Paul* saith, For note the hearers of the law are iust with God, but the doers of the law shall be iustified. *Rom. 2. v. 13.*

*The Answer.*

Saint *Paul* meaneth nothing lesse in these words, than that a man in Gods sight can be iustified his workes: But he goeth about to conclude all vnder sinne, and so to haue neede of the glorie of God; because none is able to performe and keepe the law. For his whole scope and intent is this; to proue that the Iewes did in vaine boast against the Gentiles that they had the law, seeing they did not keepe the same. As if he had said; if ye will be iustified by the law, ye must performe and keepe the law, which ye doe not. For not the hearers of the law, but the doers are iust in Gods sight. I willinglie graunt, and will it not denie; that if any of you papists can perfectly obserue and keepe the law, the same papist shall be iustified by the merit of his workes: but if any such papist could be found, (which I am sure is impossible) yet should that papist heare what Saint *Paul* saith of holy *Abraham*. For saith he, if *Abraham*



Rom. 4. v. 2.

Abraham were iustified by works, he hath glorie, (or wherein to boast) but not before God.

*The third Obiection.*

Mat. 19. v. 17.

If thou wilt enter into life, keepe the commaundements.

*The answer.*

Vide B. in. 3.  
cap. ad gal.

Our Sauour Christ doth not shew in this place, how men doe attaine vnto eternall life; but hee sheweth what perfect obseruation of Gods law is required of them, who looke to bee iustified by the workes of the law. This my answer is cleared, by the question proposed vnto Christ, which was this; VVhat good thing shall I doe, that I may haue eternall life? Christ answered; If thou wilt haue eternall life by doing good workes, then must thou keepe Gods commaundements. But this is impossible, as is alreadye prooued.

*The fourth Obiection.*

Mat. 11. v. 30.

1. Iohn. 5. v. 3.

Christ saith, My yoke is easie, and my burden is light. And Saint Iohn saith, his commaundements are not heauie.

*The Answer.*

Non loquitur  
hic de iugo &  
onere legis, sed  
Euangelij.

Act. 15. 10, 11.

The law of God is impossible to be kept in such perfection, as the same requireth at our hands, as I haue alreadye proued. Neuerthelesse, the yoke of Christ is sweete, and his burden light, to all them which beleeeue in him. For (as Saint Peter saith) The yoke of the law

is

is such a burden, as neither we, nor our fathers were able to beare: but we beleeue to be saued by the grace of our Lord Iesus. Christ hath taken away the curse of the law: Christ hath satisfied for our transgressions of the law: Christ sent by God in the similitude of sinfull flesh, blotted out the hand writing that was against vs, and nailed it vpon the crosse. There is no condemnation to them which are in Christ Iesus. Christ is our iustification, our sanctification, and our redemption. By faith in Christ, wee doe ouercome the world. Christ is so mercifull, that hee refresheth all those which come vnto him. This being so, wee may trulie say, that in Christ wee fulfill the law: because he is our righteousness, our sanctification, and our redemption; because hee hath ouercome death; because hee hath clothed vs with his righteousness; because hee hath covered our nakednesse with his garments; because in him wee haue gotten the victorie, ouer hell, death, and damnation.

Gal. 3. 13.

Rom. 8. 3.

Col. 2. 14.

Rom. 8. 1.

1. Cor. 1. 30.

1. Ioh. 5. 4.

Mat. 11. v. 28.

Col. 2. 14.

1. Ioh. 5. 4.

Act. 15. 11.

This is it that Saint *Austen* saith, in these golden wordes; *Omnia ergo mandata tunc facta deputantur, quando quicquid non fit, ignoscitur*. All the commaundements are then reputed as done, when whatsoeuer is not done, is (of mercie) forgiuen.

August. libr. 1. retract. cap. 19.

### The first Obiection.

Saint *Hierome* saith, He is to be detested as a blasphemour, that affirmeth God to haue commaunded any impossible thing. And Saint *Austen* saith, God can neither commaund things impossible, because he is iust, neither condemne a man for that which he could not auoyd, because he is mercifull.

Hieron. cont. Pelag. lib. 3. c. 4. August. serm. 61. de temp. som. 10.

*The Answer.*

I answer first, that hee is to bee detested as a blasphem-  
mer, that affirmeth God to haue commaunded any  
thing vnto man, which was either impossible in it selfe  
to be done, or to be done of man as man. I say (im-  
possible in it selfe) because otherwise, Christ himselve  
could not haue fulfilled the law : which to hold, is  
flat blasphemie against the Sonne of God. I say (im-  
possible to bee done of man, as man ; ) because other-  
wise, the Protoplast *Adam* could not haue kept the  
law : which to hold, is most absurd, and against all lear-  
ning and learned men.

Secondly, that he is to be detested as a blasphemer,  
whosoever affirmeth, that any man in particular be-  
ing a true beleuer, cannot keepe and fulfill Gods  
commaundements ; in him, of whose fulnesse we haue all  
receiued, and whose righteousnesse is ours, by his free gift  
and grace.

*Ioh. 1. 16.  
1. Cor. 1. 30.*

*Aquinas, 22.  
q. 44. art. 6.  
ad prim.*

*Omissatur hæc  
clausula, meo  
iudicio.*

This is a Di-  
lemma which  
no papist can  
auoyd.

Thirdly, that Gods commaundements may in  
some measure (that is to say, imperfectly) bee kept  
euen in this life, of all the regenerate. And this not  
my answer, but euen that answer which the famous  
papist *Aquinas* maketh, to the obiection out of Saint  
*Hierome* : whose answer is very sufficient to stop the  
mouthes of all papists, seeing his testimonie is to them  
as if it were an oracle from Heauen. To Saint *An-  
sten* the same answer is very consonant, as both by the  
precedent and subsequent words will appeare. And if  
there be any papists, whose appetites this answer can-  
not satisfie : of those papists I would demaund this one  
thing, VVhy infants not baptised before their death,  
are iustlie damned for originall sinne, seeing they could  
not possibly auoid the same ?

He



He that would know Saint *Auslens* meaning more fully, both touching this obiection and others of like qualitie, may reade the same holy Father in his booke *De Corrept. & gratia*; and therein find much excellent matter for his contentation in that behalfe.

*August. de cor  
rep. & grat. cap.  
12. & 13. tom. 7.*

Answered ô papists, if ye can; if not,  
repent for shame, and yeeld  
vnto the truth.

Τελος.

Δόξα τῷ Θεῷ.



17

24 x 25 50  
 24 x 25 50

The drawing is a complex, abstract composition. It features a large central circle that is intersected by several other circles and lines. The lines are drawn in a cursive, handwritten style, suggesting a form of shorthand or a specific dialect. The text is written in black ink on a light background. The overall impression is one of a highly stylized and intricate drawing, possibly a map or a diagram of a specific type.

*[Faint handwritten notes, possibly bleed-through from the reverse side.]*

